

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK.

Vol. II, No. 3

(Price 10 Cents)

OCTOBER 30, 1909

(\$3.00 a year)

Whole No. 29

CHRONICLE

The President's Trip—Events of the Week—The Government vs. the *Indianapolis News*—Porto Rico—Great Britain—Ireland—Australia's Catholic Congress—French Catholics and M. Briand—Germany—Roman Affairs—France and Our New Tariff—The Czar in Italy.....53-56

QUESTIONS OF THE DAY

The Facts About Ferrer—Cesare Lombroso—The Latest New Religion—Changes Rung by Time—Catholic Teaching in Belfast's University—"At Least, You My Friends".....57-64

CORRESPONDENCE

The Balkan Troubles—Catholics in Westminster Abbey—The Irish Friars' Minor and University College, Cork.....65-67

EDITORIAL

The Portola Festival—Is Spirit Photography "Shameless Imposture"?—A New Logic—The President on Foreign Soil—Suppressing Slander.....68-70

THE HUDSON-FULTON LOAN COLLECTION—The Minor Painters.....71-72

LITERATURE

Darwinism Today—A Certain Rich Man—The Life of Our Lord Jesus Christ the Son of God in Meditations—Books Received—Roses and Shamrock—Songs and Ballads—Night Thoughts for the Sick and Desolate—Reviews and Magazines.....72-75

EDUCATION

New Jesuit College in Dublin—Galway University—St. Charles' College, Grand Coteau, La.—Dr. N. M. Butler on College Examinations—Progress of Catholic Colleges in the Middle West.....75-76

SCIENCE

Electric Roads through the Pyrenees—Commander Peary's Claims—The Wright Aeroplane—Value of the Gunnison Tunnel—U. S. Weather Bureau Vindicated—Flexner's Serum for Meningitis—Medicine in Old Mexico....76-77

ECCLESIASTICAL NEWS

St. Margaret's Daughters—Retreats in Belgium—Appointments among the Redemptorists—Subdivisions of the Franciscans—Retreat House at Fordham—Father Henry's Will—St. Gabriel's New School.....77-78

DRAMATIC NOTES.....78-79

OBITUARY.

Rev. A. F. Van Hulst—Mother Mary Emily Power—Very Rev. Henry Drees.....79

SOCIOLOGY

Length of Life Increasing—Unreasonable Fear of Tuberculosis.....79-80

PERSONAL.

Mme. Emma Le Clair—Sir John Knill—Bishop McFaul—Henry Charles Lea.....80

LETTERS TO THE EDITOR.....80

WHAT IS SAID OF AMERICA.....80

CHRONICLE

The President's Trip.—Mr. Taft early in the week spent a few days on his brother's ranch at Gregory, Texas. While there the President received a memorandum of the proposition of farmers and capitalists along 800 miles of the Rio Grande, regarding the irrigation of that desert-like part of Texas east of El Paso. The proposition of the Texas people looks to a duplication of work on the Nile, the building of reservoirs which will enrich millions of acres, but the river as an avenue of commerce will disappear. On October 22 he made an address to the convention of the Interstate Inland Waterways League, which was in session at Corpus Christi, Tex. Governor Campbell and other state officials with a number of Congressmen were present to welcome him. Cheers greeted Mr. Taft's declaration: "I am in favor of railroad rate regulation, but I am also in favor of fair play and fair rates for the railroads." Continuing his tour Mr. Taft strained his voice in an effort to make himself heard by the immense crowd gathered before his hotel in Houston, so that he was unable to speak above a whisper to the multitude assembled in the Dallas State Fair Grounds on the afternoon of Saturday. The crowds that welcomed the President to Dallas were somewhat disorderly and unfortunately were not held in check by the police and militia in attendance. In St. Louis he expressed decided views against apportioning money for improving waterways for political considerations which have prevailed in the past.

Events of the Week.—Justice Rufus Wheeler Peckham, Associate Justice of the United States Supreme Court, died on Sunday at his home near Albany, N. Y. Justice Peckham was an appointee of President Cleveland. Some of his decisions commanded national attention. He held in the case against the Trans-Missouri Freight Association that a combination among railroads to fix rates was in violation of the Federal Statutes against trusts and monopolies. That decision has since become common law.—President Diaz says of his recent meeting with President Taft at El Paso: "The interview I had with President Taft was of a most cordial character and will redound to the benefit of both countries owing to the perfect understanding previously existing between the two governments, which was made precise through an interview still further tightening the bonds of friendship."—Pellagra, the disease that has excited much alarm in Southern States, is to become immediately the subject of official investigation at the hygienic laboratory in Washington. This action has been ordered by the Treasury Department at the instance of health authorities in several States who fear the disease may become a scourge. Dr. C. C. Carroll, of Meadville, Pa., claims to have discovered that the germs and parasites in the mould are closely related to those found in tuberculosis.—Dr. Frederick A. Cook says he is about to begin legal proceedings in the Mt. McKinley controversy against Edwin Barrill, the guide whose affidavits recently arraigned the Arctic explorer as a colossal fakir. The University of Copenhagen cabled to the National Geographic Society of Washington, declining to forego its

privilege to the first examination of the North Pole records of Dr. Cook. Commander Peary's proof that he reached the North Pole April 6, 1909, his records and observations, were submitted to the same society on October 21. Dr. Cook promises to present his documents to the Copenhagen University within two months.—Miss Inez Milholland has been denied admission to the Harvard Law School. "Harvard University," says President Lowell, "is first, last and for all time, I hope, a college for the education of men, and men alone."

The Government vs. the Indianapolis News.—In the case of the Government against the proprietors of the *Indianapolis News*, the argument offered by the Government was that a newspaper is published in every place which a copy of it reaches, and can be sued or tried for libel in every such place, but Judge Anderson, of the United States District Court in Indianapolis, held that a paper had ordinarily but one publication and that was in the place where it was printed and posted. "That man," he said, "has read the history of our institutions to little purpose who does not view with apprehension the success of such a proceeding as this, to the end that citizens could be dragged from their homes to the District of Columbia, the seat of government, for trial under the circumstances of this case. The defendants are discharged."

Porto Rico.—Of the forty-nine bishops chosen to occupy the Episcopal See of Porto Rico, from the Conquest down to our own days, Juan Alejo Arizmendi y de la Torre was the only one born in the island. The statement is made on the authority of the *Borinquen* of Porto Rico. This illustrious prelate was born at San Juan, July 17, 1760, his parents also being natives of the island. His earlier studies were made in Caracas and Santo Domingo and in Santo Domingo he was raised to the priesthood by the Right Rev. Felipe José de Trespalacios. He was transferred to Porto Rico in July, 1765. Here many important charges were confided to him. He was director of the Carmelites, then Vicar General, and finally, July 27, 1803, was consecrated Bishop of Porto Rico in the Cathedral of Caracas by Archbishop Francisco Ibarra. Bishop Arizmendi was the prime mover in founding the diocesan seminary, and out of his private funds bought the ground on which the seminary was built. It was also through his efforts that the sick poor were allowed by the Government to enter the Hospital of Charity. He had spent eleven years as chief pastor of Porto Rico when death cut short his saintly career, October 12, 1814. His body was removed from the Chapel of Our Lady of Monserrate in Arecibo and laid to rest in the Cathedral in San Juan.

Great Britain.—The House of Commons adjourned from October 11 to October 18. The reasons assigned were to enable the Government to consider the changes

in the Budget that had been accepted and to relieve the strain upon the members of the long session.—Steps are being taken at Ripon to erect a statue to the late marquis.—An Anglo-Japanese exhibition to be held in London has been arranged for next year. Prince Arthur of Connaught, who carried the Garter to the Mikado a few years ago, is the honorary President, the Duke of Norfolk being active President. The Japanese are taking great interest in it, the Imperial and Provincial Governments having voted £320,000 towards its expenses.—On the site of the old Blackfriars' Convent, Stamford, have been found the embalmed remains of John Stamford, prior in the latter part of the fourteenth century. The body was in a perfect state of preservation and was reinterred, with a Requiem Mass from St. Augustine's Church, Stamford. A record of the facts was put inside the coffin.—Though Preston is the most Catholic town in England, it has not had a Catholic mayor since the Reformation. Even to-day it does not seem quite ready to follow the example of London. A committee waited on Alderman Myerscough, a leading Catholic, to ask what his position would be if he were offered the Mayoralty. He answered that he would attend his own church in state the Sunday after his assumption of office, and would appoint a deputy to attend the parish church on any subsequent Sunday. The Council, after a long discussion, adjourned the matter for further deliberation and finally rejected him.

Ireland.—Mr. John Redmond, M.P., has made several important statements before Liberal constituencies in England. A general election is imminent, and should the Government postpone it, it will become the duty of the Irish Party to bring it about. The Land Bill is a pressing necessity and its mutilation or destruction by the House of Lords cannot be tolerated. There are fifty constituencies in England which Irish voters control, and 100 others where they have considerable and often deciding influence. The Irish Party will advise that the casting of these votes be determined by two conditions: "(1) I say to Liberals as well as to Conservatives that Home Rule for Ireland shall and must be among the leading issues submitted to the electorate of the country. (2) The Irish votes shall not be cast for any candidate who will not declare, not only that he favors Home Rule, but that he will use his influence to have it placed among the leading issues that shall be dealt with practically and promptly in the next Parliament." The practical certainty that the elections will result in a better balance of parties, which will give Ireland a deciding vote, has prompted the Irish Party to send Mr. T. P. O'Connor, M.P., to America "to lay the situation before our people and ask their prompt and generous aid. We appeal to our race to help us fight its most powerful enemies, landlordism, wealth and privilege."—The consecration of the Rev. Dr. McKenna, the distinguished writer and professor of Maynooth, as Bishop of Clogher, by his

Eminence Cardinal Logue, was attended by the most eminent men, lay and cleric, of the country. In reply to addresses by numerous bodies, Bishop McKenna said: "I have no fear for the continuance in these happier days of that union of priests and people which is our greatest inheritance from the darkest period of our history. As bone of their bone and flesh of their flesh, my whole sympathies are with the National Movement, and I shall always regard it my duty to give it every assistance in my power. I am at one with you in believing in the capacity of Irishmen to manage their own affairs, and that the only way of adequately promoting the Nation's well-being is to place its destinies in the hands of its own people. To attain this end, the National organization demands the loyal support of every Irishman, so that Ireland may speak with one voice and move as one body in its march to freedom."

Australia's Catholic Congress.—The Third Australian Catholic Congress was opened at Sydney, September 20, and continued during the following week, which was also marked by other notable celebrations: the Silver Jubilee of Cardinal Moran's arrival in Sydney; the laying the foundation stone for the completion of St. Mary's Cathedral, a magnificent edifice and the Mother-Church of Australia; the dedication of a Collegiate Chapel at St. Patrick's College, and the opening of St. Columba's Missionary College. The Congress was held successively at various religious and educational institutions in Sydney and its neighborhood, with special sessions in St. Mary's Hall. The program of the numerous papers on Catholic Apologetics, Education, History, Archaeology and Missions, Religious and Charitable Organizations, Australian Discovery, Ethnology and Statistics, Literature, Science and Art, Catholic Literature and Newspapers, and Social Questions, covers a full page of the *Sydney Freeman's Journal*, which was specially enlarged for the occasion. Papers were contributed by distinguished Catholics from all parts of the world, among them one on "The Church and Science," by Father Cortie, S.J., and "Ireland's Hundred Years' Battle for Faith and Fatherland," by John Redmond, M.P. The Congress, by its numbers and intellectual character, made a profound impression on Sydney, where Catholic education is now a public question. All persuasions joined in the tribute to Cardinal Moran, whose achievements were well summarized by Mr. Jos. Devlin, M.P.: "His contributions to Irish history and archaeology entitle him to a permanent place in Irish history; his name will be imperishably associated with the rise of the Catholic Church in Australia, and his courage and zeal in the cause of democracy and progress will be an inspiration for ages to come." Since Cardinal Moran's arrival in Sydney, 1883, the priests of his diocese have increased from 100 to 403; teaching Brothers from 78 to 245; Sisters from 102 to 2,379; school children from 11,000 to 44,000; Catholic schools from 81 to 539; chapels and churches from 120 to 595,

and charitable institutions from 5 to 40. The grand total for all Australia shows 2,066 churches, 903 secular and 606 regular priests, 705 Brothers, 6,070 nuns, 5 seminaries, 37 boarding colleges for boys and 179 for girls, 195 high schools, 1,653 primary schools, 123 charitable institutions, 136,495 school children, and a Catholic population of 1,052,863.—The unique distinction of blessing the first church in Christendom under the patronage of Blessed Jeanne d'Arc belongs to Cardinal Moran, who, on September 10, dedicated a very handsome church at Haberfield in the Sydney diocese to the Blessed Maid of France.

French Catholics and M. Briand.—Catholics in France are not satisfied with M. Briand's first public utterance on education. When it was announced that the Prime Minister of France would address a teachers' meeting at Périgueux, Catholics, arguing from the recent official declaration by a member of his cabinet that the government was in favor of "appeasement," hoped that M. Briand would allude in some way to the collective letter in which the French Episcopate, a little over a month ago, laid down the rights and duties of parents with regard to the education of their children. The Cardinals, Archbishops and Bishops of France solemnly warn parents to make sure that the neutrality required by the law of 1882 is faithfully observed in the school to which they send their children. Of course the neutral school is at its best a lesser evil; but there are circumstances when the Church tolerates the use of such a school on two indispensable conditions: the first, that nothing in that school does violence to the conscience of the child; the second, that parents and priests supply, outside of the class room, that religious instruction and training which is not given there. When the law of 1882 was passed by Jules Ferry, he insisted that a teacher who attacked the religious convictions of any of his pupils should be punished as severely as if he had committed a criminal action. But in the course of the past twenty-seven years a great number of so-called neutral schools have ceased to observe that neutrality and openly discredit and attack the Catholic religion. From such schools the bishops declare that parents must withdraw their children under pain of refusal of the Sacraments. In view of this weighty pronouncement by the French Episcopate it was expected that M. Briand would either insist on the strict neutrality required by the law of 1882 or advise the teachers not to pay any attention to the collective letter of the Hierarchy. But he did neither. He simply exhorted the teachers not to be polemical in their teaching, not to be aggressive, not to transform the school into a public meeting. The vagueness of his address on so important an occasion is very disappointing to Catholics who feel that, by not insisting on a strict observance of Jules Ferry's law, he is indirectly condemning it, and then they very appropriately ask: Where does your cherished policy of appeasement come in?

Germany.—The *Germania* is doing yeoman service in its efforts to arouse the followers of the Centrum to energetic preparation for the general elections which will be held two years hence. In its recent issues it makes clear the growing evidence of an agreement between the Liberals and the Social Democrats, the aim of which appears to be a joining of forces to overwhelm the Centrum party. Meantime it points out the unpreparedness of the Centrum for the attack, more especially because of the lack of effective work in the country election districts.—Prince Bülow returned to Berlin this week for the first time since his retirement from the imperial chancellorship last July. His visit is made at the special request of the Emperor and Empress in connection with the celebration of the birthday of the latter. Stress is laid upon the fact that the invitation was given since the Prince's retirement from office, as it proves that he is still in the Emperor's good graces.—Predictions are common enough that the new chancellor, Bethman-Hollweg, on account of the troubles growing out of the storms of the last session of the Reichstag, will scarcely be able to control a majority. And vastly stranger incidents have occurred in the German Parliament than the recall of Prince Bülow to his old place would prove to be.

Roman Affairs.—An interesting case has just been decided. Sixtus IV, in 1474 exempted from papal provisions two prebends in each cathedral of Castile and Leon, annexing one to the office of cathedral-preacher and the other to that of advocate of the chapter. They were to be filled by a concursus of graduates of Spanish Universities. To compete for the first one had to be at least a licentiate in theology, and for the second a licentiate in either canon or civil law. Moreover the bishop obtained the right to require the latter to teach in his seminary. Leo X extended the privilege to Granada and Navarre. The second of these prebends fell vacant lately at Malaga. The concursus resulted in appointment of Diego Gomez. His competitor, Pedro Mir, brought suit against this on the ground that Gomez, being a graduate of the Gregorian University, not of a Spanish one, was incapable of the office. As the degrees of the pontifical university were involved, the case was called to Rome, where the Sacred Congregation of the Council decided in favor of Gomez for several reasons of which the principal were: that there are now no universities in Spain giving degrees in Theology and Canon Law, and the status of those granting degrees in Civil Law is so changed that they are no longer held to be the institutions that Sixtus and Leo had in view, hence the privilege in favor of Spanish graduates has lapsed; that the alumni of the Spanish College in Rome, graduating at the Gregorian University, fulfil as nearly as possible the conditions of those popes; that the alumni are sent to Rome at the Pope's order, and it would be unjust to the bishops and to them to make this order a hindrance to their appointment to ecclesiastical dignities.—The

Unione Tipografica-Cattolica Libreria, of which the object is the publication and sale of good books, submitted to the Congregation of Rites a form for the blessing of its shop and press, asking its approval and insertion in the Roman Ritual. Its prayer was granted.—The cause has been introduced for the beatification and canonization of Caroline Barbara Colchen-Carré de Malberg, foundress of the Daughters of St. Francis de Sales. She was born at Metz in 1829 and died in 1891 in the odor of sanctity. The immemorial cultus of Utto, founder and first abbot of the Benedictine Abbey of Metten in Bavaria, and that of his god-father and preceptor, Gamelbert, have been confirmed.

France and Our New Tariff.—On August 7 President Taft, in pursuance of the provisions of the new Tariff Law, notified France that our commercial agreements with that country would be terminated on October 31 of this year. Beginning November 1 American exports to France will accordingly be taxed at the maximum rates of the French Tariff Law, and similarly the exportations from France to the United States will pay our full schedule rates. These rates will be continued until March 31, 1910, when the new maximum and minimum rates of the Payne Act will go into effect. Government officials here are waiting to learn whether between now and March 31 of next year France will agree to give to the United States her minimum rates on substantially all of our exports into that country or accept the consequence of having to pay our maximum rates. These in the new Tariff Enactment are the regular rates of the Payne schedules with 25 per cent. added. The latter alternative would mean a tariff war with this Government. The effect of such a course would be to put France at a tremendous disadvantage as compared with practically all other European nations in handling American goods, and as the United States is France's best market for brandies, champagnes and other wines, that country will probably move slowly in declaring such a war. An official note issued by the French Government on October 25, announced the decision of the United States to impose its new tariff rates upon French imports after October 30, because October 31 falls on Sunday, and adds that France, "with more liberal traditions," will keep the French custom houses open throughout the entire day.

The Czar in Italy.—The Czar has been the guest of Victor Emmanuel at Racconigi, near Turin. He reached Italy by a circuitous route, it is said, to avoid passing through Austria. All admit that the meeting is of the greatest import and that it has most probably for its object the agreeing upon a common policy in the Balkans. If this be the case it involves hostility to Austria and consequently the withdrawal of Italy from the Triple Alliance. While the Czar and the King were in conference, King Ferdinand of Bulgaria had an informal meeting with the Crown Prince Alexander of Servia.

QUESTIONS OF THE DAY

The Facts about Ferrer

At nine o'clock, on the morning of Wednesday, October 13, in the fortress of Monjuich which looks down upon Barcelona, Francisco Ferrer y Guardia, known in Spain for the past thirty years, paid the penalty for his complicity in the murder, arson and pillage of last July. Complete details of the trial now permit us to supplement or correct the cabled reports which were fragmentary, one-sided and misleading.

After twenty years of prominence, during which he had several brushes with the police, Ferrer withdrew from all outward activity in politics and gave himself up to the establishment of so-called "Lay Schools." Their prospectus was such that it is hard to understand how any government could tolerate them. The nature of the instruction imparted may be gathered from the following: "The flag, a rag of different colors, stuck at the end of a stick, is the symbol of tyranny and misery. Soldiers should use their weapons to kill those who armed them. When war is declared, every soldier should declare a strike. Every evil, every suffering, every injustice, is due to that stupid and brutal thing called 'native land.'" In his Valencia school, an emblematic picture represented anarchy with a blazing torch, standing near the ruins of a throne amid broken military weapons, a soldier's cap pierced by a dagger, a torn copy of the laws, and fragments of a cross.

By thus instilling humane and patriotic sentiments into the impressionable minds of boys, Ferrer was paving the way for the full anarchistic program found when the fugitive's house was searched by the authorities. This program, typewritten but corrected, according to the testimony of experts given at the trial, in Ferrer's own hand, included the abolition of the bench, the army and the navy, the seizure of the banks and the property of public officials past or present, and imprisonment for these until they should prove their innocence or should suffer death. Incriminating correspondence with notorious European anarchists and a cipher-key were discovered at the same time. Several recent visits to Paris and London, where he hobnobbed with well-known revolutionists and anarchists, ended so as to leave him in Barcelona shortly before the outbreak. It is well to bear in mind that the rioting began when Cataluña was almost destitute of troops and that a small force of the regular army sufficed for the speedy restoration of order.

Shortly after the arrival of the troops, Ferrer, seeing that the movement was a failure, dropped out of sight. He was arrested on a country road by a squad of the town guard, who halted him without being aware of his identity, for he had shaved off his beard. Carrying a kodak and an umbrella, he told them that he was a member of the Esperanto Congress soon to meet in

Barcelona. But they took him into custody and his identity was soon established. He consistently refused to reveal where he had been harbored.

On Saturday morning, October 9, the military court, consisting of Lieutenant Colonel Don Eduardo de Aguirre Lacalle and six captains, convened in the presence of two hundred reporters and about two hundred and fifty of the general public, as many as could crowd into the main hall of the Barcelona city prison. The competency of the court having been duly established and declared, the president summoned Ferrer. He entered, walking briskly, not handcuffed, and seated himself at a table. Then followed the reading of the Summary of the case, that is, an account of the steps taken by the authorities in imprisoning the accused and in searching his house, of the depositions of witnesses and the answers of the accused to their testimony, and his statements when confronted by the same witnesses. During the period of twenty-eight days allowed by the military code for presenting testimony in favor of the accused, nobody had offered him any help. A captain of engineers, however, Don Francisco Galcerán, was appointed his counsel, and had eight days to prepare for the trial. During the reading of the Summary, Ferrer paid the closest attention, now shaking his head in dissent, now smiling ironically, but preserving throughout an exterior calmness.

Fifteen witnesses deposed. The testimony showed Ferrer's efforts to stir up men in the suburbs to join the rioters, and his instigation to burn the convents. Three witnesses testified to seeing him actually leading a group of rioters. The testimony and the documents found in his house were the groundwork of the prosecutor's address to the court which was dispassionate, well-reasoned, and moderate in tone. Counsel for the defense followed with a brilliant and eloquent plea. Ferrer was then asked whether he had anything to say in his own behalf. His few remarks in slow, uncertain tones, produced an unfavorable impression on the throng in the court room, as was seen in their faces. The session was then declared at an end and the public filed out in a quiet and orderly way.

Late Tuesday evening, October 12, some Brothers of Peace and Charity were seen on their way to the fortress of Montjuich. The news spread fast. It was a sign of the approaching execution, for the Brothers attend those condemned to death, and do what they can to prepare them. On the following morning a few curious people, about a score in all, were loitering in the vicinity of the fortress. The country people were at work in their fields. In the city below, the busy hum of peaceful labor and trade was heard as if July had never been. No smoke and flames from the incendiary's torch were there, no howling miscreants bent on pillage and murder. At nine o'clock, the loiterers heard a volley from the hillside. Francisco Ferrer y Guardia had paid the earthly penalty of his crimes.

D. P. S.

Cesare Lombroso

Cesare Lombroso, whose death was announced in our last number, was born in 1836. He studied medicine at Turin and served as a surgeon in the campaign of 1859. Having become superintendent of the insane asylum at Pesaro, he undertook the study of the physiology and psychology of criminals, and with the publication in 1862 of his book, "Criminal Man," became famous as the founder of a new science, Criminology. Of this the method is to study criminals in their stock, their physical condition, their environment; to classify them according to the crimes to which they are inclined; to examine as to whether crime is on the increase or not, and to decide upon the remedies of crime either in general or in particular persons.

No one will deny the utility of such investigations if they are carried on in a truly scientific spirit. All admit that one is born more disposed than another to evil, and that one may be naturally disposed to one class of crimes, another to a class entirely different. Moreover, these predispositions in their last form come from the sensitive nature, not from the intellectual. In all, this is corrupted by original sin. In all, the intellect is darkened, the will weakened and inclined to evil. These are the necessary results in the soul of the most amiable as well as in that of the most vicious of the loss of sanctifying grace. The differentiation of the evil tendencies of this general corruption of the nature in the external order may be assigned to physical causes.

Such studies, therefore, as Lombroso's, if directed to the correction of inherited defects, of physical imperfections or faults of environment, are most profitable, provided they are subordinated to the moral agents that work for the restoration of the soul. The trouble with this science, as with most others is, that it wants the whole field for itself, and insists on looking on physical or racial defects or those of environment as the only causes of crime, to the exclusion of everything else. So Lombroso did. He grew to be so infatuated with his science that he came to consider it practically impossible for a woman with a certain facial angle or other physical characteristics to be virtuous, or for a man similarly constituted not to be a thief. Free-will had no place in his system, nor was there room in it for the healing processes of grace.

For this reason the Christian sociologist must hold himself aloof from Lombroso and his followers. He knows that the reform of criminals, no matter what their ancestry may be, no matter what their facial angles, no matter what their physiognomy, no matter what their physical conformation, is never impossible with God, and that grace, the sacraments, the influences of prayer and of the Gospel teachings are the means God has put in man's hand for the healing of his brethren. Christianity would gladly have the criminologist as an assistant in

this work, it would gladly use his research and experience, it would join with him in his plans for the segregation of habitual criminals, the amelioration of their lives, the improvement of their physical state. There are divinely appointed functions for the natural and the material as there are divinely appointed functions for the supernatural and spiritual. The latter reach their fulness by means of the former, but the former without the latter are barren; for the supernatural must be supreme, because to it the Creator of man has given the work of man's regeneration.

But Lombroso would not have this; his disciples would not have it. So he missed his opportunity and as years passed by drifted into new, fanciful and useless theories; into false theories that he could hold only by shutting his eyes to inconvenient facts and generalizing from those that suited his purpose. His followers, pushing his theories to their conclusions, propound unnatural, odious remedies for what they presume to call incorrigible crime. Thus it came to pass that the master lost the honor that might have been his, and went down into the grave a failure amongst men, and sadder still, the human race is deprived of the fruit it might have reaped from his labors.

H. W.

The Latest New Religion

President Eliot is back from his voyage of exploration into the future. However exciting the adventure may have been to himself, and however suited to his tastes the land he has found, yet the report of his discovery reads like a leaf torn from Dr. Cook's or Capt. Peary's description of the bleak and frozen North—at least for those who with Rosalind know this workaday world as a place full of sorrows and sigh for a better.

The first thing that he has to tell us about his new religion is its idea of God. Manifestly this idea should be made clear from the start, because it is one that is fundamental. But unfortunately when we seek it in the address it seems to have learned tricks from the cuttlefish. He must be a discerning reader indeed who shall tell what it looks like. It may be pantheistic; it may be materialistic; it may be neither. To hazard a guess, I should say that "God" is employed here as a synonym for the abstract term "Nature"! Now afterwards in the course of the address he blames the religion of the past—to what religious denomination the remark would apply he does not say—for viewing God as one who after starting the world on its course withdrew and left it to itself. But what the God of the future—probably impersonal, and probably the very world itself—is going to do for the world, we are puzzled to learn from the lecture. It may be that the idea is brought in at all, not on its own account, but because his religion needs a God, though only in name. What he understands by religion itself he nowhere tells us. Here would apply a remark of Prof. Ladd, writing in the current number of the *Hibbert Journal* on Prof. James' Pragmatism, to

the effect that there can be no advance in our search after truth unless we assign definite meanings to our terms and adhere consistently to those meanings throughout.

With these two fundamental ideas left in obscurity, he proceeds to divest religion of almost everything for which it stands in the minds of those for whom "God" and "religion" mean anything definite. Now we can admire outspoken frankness in an opponent whilst we disapprove what he says. If President Eliot had told us plainly, what he seems to insinuate, that the religion of the future is going to be no religion at all, we should at least know what he means. But it does not help the cause of truth to palter with words and to play fast and loose with ideas.

Not to mince matters, the address is less an account of a new religion than an attack on the old, and an attack made according to unfair methods. President Eliot represents his new religion as Christianity, nay, as Christianity in its highest development, and of course desires us to accept it as such. Here are the last two sentences of his lecture: "Finally the twentieth century religion is not only to be in harmony with the great secular movements . . . but also in essential agreement with the direct personal teachings of Jesus as they are reported in the gospels. The revelation he gave to mankind thus becomes more wonderful than ever." Agreement, indeed! The "religion of the future" is in flat contradiction to "the sayings of Jesus as they are reported in the gospels." Where obscurity forms the opening and disguises the close we may well distrust what lies between. If we were to revise the Declaration of Independence, beginning thus: "When in the course of human events it becomes necessary for one people to reunite the ties which the hands of our fathers should never have severed, and to resume the dependent and subordinate station where we properly belong, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the submission"; and having recast all the contents to accord with this preamble, should end by saying: "The new document is in essential agreement with the old; the Declaration of Independence thus becomes more wonderful than ever"—we should have done something very much like the feat which President Eliot has accomplished, except that he leaves out the "causes."

The least we might expect of the President Emeritus of Harvard is that when he undertakes to treat of a subject so delicate and important he should be scholarly; the least we could ask of the apostle of a new religion, which he represents as one of love and hope, is that when he blights the hopes of millions he should first be sure of the necessity and then do so with all possible tenderness. But, alas! there is much to be found that is not scholarly in the address and much that is unlovely; not scholarly because inexact, unlovely because it shows odium theologicum. For instance, when he wrote this

sentence: "Even the Hebrews offered human sacrifice for generations; and always a great part of their religious rites consisted in sacrifices of animals. The Christian church made a great step forward when it substituted the burning of incense for the burning of bullocks and doves; but to this day there survives not only in the doctrines, but also in the practices of the Christian Church, the principle of expiatory sacrifice," we are puzzled about the facts. Unless "sacrifice" is used in different meanings in the same sentence, as seems not unlikely, Protestantism has rejected sacrifice altogether. Of those Christian denominations that retain it none, so far as we know, has substituted incense for bullocks and doves, the only sacrifice they offer being the Sacrifice of the Mass, which they hold to be the same as the Sacrifice of the Cross. As to human sacrifice offered by "the Hebrews," the matter seems to be worse. If "Hebrews" is used consistently throughout the address, it means here the religion of the Old Testament, which Christ Himself ratified. So understood the statement is worse than false. Understood otherwise we can but guess at what he means. Perhaps he alludes to Moloch. If so, the historical fact tells against his point since this worship was not progress but retrogression to an enormity which called down the curse of Jehovah and made Gehenna forever a name of horror.

We thought to unmask the opposition of the new religion to Christianity by simply setting its teachings side by side with the "sayings of Jesus as reported in the gospels." President Eliot himself invites to this by continually contrasting the religion of the future with the religion of the past. Unhappily, however, for the most part he so misstates our beliefs that we cannot use his wording. Thus, for instance, he says: "The new religion will not rely on either a sudden conversion in this world or a sudden paradise in the next, out of a sensual, selfish, or dishonest life." Surely there should be no need to tell him that our religion, far from teaching us to rely on such a thing, teaches us not to rely on it. But, if he means that there is no such thing as a "death-bed conversion," then his "religion of love" takes the words of pardon from the lips of the dying Christ, and his religion of hope brings despair to one who has led "a sensual, selfish and dishonest life," since the penitent thief should have been told: "Never shalt thou be with Me in paradise." But then his religion has no paradise.

More important misstatements than this are those concerning the Incarnation, Providence and Original Sin.

There are, however, a few doctrines where his own wording sufficiently accords with our belief, and fortunately they are just those which he represents as bringing out the characteristic differences between the new religion and the old. We shall give the words of Christ together with those of President Eliot, and leave it to the reader to judge whether they are in "essential agreement." We might have multiplied the utterances of Christ on each point.

PRESIDENT ELIOT.

The religion of the future will not be based on authority either spiritual or temporal.

The new religion will not seek to reconcile men and women to present ills by promises of future blessedness either for themselves or others.

The modern man would hardly feel any appreciable loss of motive toward good or away from evil if heaven were burnt and hell quenched.

It will believe in no malignant powers—neither in Satan . . .

In short, the whole spirit of Christianity and of the new religion are not merely different, but tend in opposite directions. The one teaches that we have not here a lasting city but look for another; the other does not look beyond this earth. The one is a religion founded on the rights of a personal God, the absolute ruler of the universe, who will hold his creatures responsible in the after life for their behavior in this; the other is a worship of humanity, which feels free to leave God out of consideration and arrange everything to suit itself. We might carry out the comparison indefinitely but we will end by saying: President Eliot's religion is not a religion, not even a system of ethics, but only a vague appeal to honor; it is not new, but as old as the unsatisfactory efforts to make virtue its own reward; it is not the religion of the future, because the masses will not live by it, and the very prospect it holds out is frightening away from it the souls that seek Him who proclaimed Himself the Way, the Truth, and the Life.

CHRIST.

And I say to thee: That thou art Peter; and upon this rock I will build my church and the gates of hell will not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven: and whatsoever thou shalt loose on earth it shall be loosed also in heaven. MAT. XVI, 18-19.

The Sermon on the Mount.

"If thy hand . . . thy foot . . . thy eye scandalize thee . . . cut it off . . . pluck it out. It is better for thee . . . maimed . . . lame . . . with one eye . . . to enter into the kingdom of God than . . . to be cast into the hell of unquenched fire. MARK IX, 42-48.

I saw Satan fall like lightning from heaven.

LUKE X, 18.

EDWARD S. BERGIN, S.J.

Changes Rung by Time

Throughout the field of civil and political activity, we seem to have wandered into devious ways, for every now and then we hear the anxious and imperious cry: "Back to the old ideals, learn from the past when all was well, recall its spirit and imbibe it to the full." Now, in the light of what has been, this cry seems rather a sign of discontent with actual conditions than a well thought out appeal to what was and is not, yet ought to be.

The civic virtues of former generations, their honesty in business, their uprightness in public affairs and their self-sacrificing patriotism are held up for our admiration and imitation. Verily doth distance, whether of time or place, lend enchantment. Since September, 1787, when the Constitutional Convention at Philadelphia finished its labors, upwards of a thousand proposed amendments to the Constitution have been formally presented for adoption. Thousands of people, therefore, unmindful of the fact that an appeal to the Constitution is necessarily an appeal to a partisan interpreter of the printed page, have hoped to obtain for themselves and us a measure of earthly bliss by pruning and budding that venerable instrument. There have always been and always will be civil and political grievances. One comes as another goes; or, more exactly, one appears and another disappears for a time, with a certain periodicity or in a certain rotation. While treating one national ailment, another breaks out; before this a second yields to a remedy, a third appears, or there is an aggravation of the first. And it was always thus.

Study the words of General Washington, when, in November, 1783, he took leave of the army: "Although the general has so frequently given it as his opinion in the most public and explicit manner, that unless the principles of the Federal Government were properly supported, and the powers of the union increased, the honor, dignity and justice of the nation would be lost forever, yet he cannot help leaving it as his last injunction to every officer and soldier to add his best endeavors toward effecting these great purposes." The tone of this, his last order, is not markedly buoyant. It seems to mirror his experience with Congress, which was simply an advisory board to thirteen contentious bodies of legislators who wanted no advice.

Then followed the Constitutional Convention, where the different States had their defenders, active, jealous, alert. Their struggle to break away from Great Britain had been crowned with success; failure long seemed all that could result from their efforts to cleave together. Petty local jealousies were aired and upheld as if they were the weightiest principles of law. Unanimity shone by its absence. When at last the Constitution, that work of infinite patience and painstaking, was sent out for adoption or rejection, our first distinctively American party names came into existence. Jay, Madison and Ham-

ilton who spoke or wrote in defense of it were called Federalists; Patrick Henry and Samuel Adams who would reject it were styled Anti-Federalists.

Without a dissenting voice, Delaware, New Jersey and Georgia promptly voted for adoption, and Pennsylvania subscribed by a vote of two to one; but in some other States, a change of five or six votes would have caused the rejection of the Constitution. States did not trust their neighbors; citizens did not trust their fellow-citizens of other States. All this sounds very modern, but it is from the cradle days of the Republic. "On Saturday, the twenty-first of June, 1788, at one o'clock in the afternoon," New Hampshire, the ninth State to ratify, registered her vote and thus, by a provision of the Constitution, set in motion the new and untried machinery of the Republic. Virginia and New York soon joined the majority.

The various State governments were things existing and known, and of an age sufficient to command a certain respect and fealty; but the new Constitution was simply an experiment, to be judged by its working. Hence, it may be gathered that, of those who voted for its adoption, most voted to make a trial of the proposed scheme of union from which, should it suit their interests or convenience, they could withdraw at pleasure.

In Virginia, the debate on ratification, was brilliantly, even heatedly conducted. Against Madison, the "Father of the Constitution," was pitted Patrick Henry, whose appeals to Southerners against Northerners, to the debtors of the British, to the slaveholders, and to "all who valued personal liberty," were so violent that he who had cried, "Give me liberty or give me death," seemed to be in danger of the latter from a genuine burst of feeling.

On the first Wednesday of January, 1789, ten State legislatures chose the first Presidential Electors, seventy-two in all. Rhode Island and North Carolina had not ratified, and the New York legislature, owing to a deadlock, made no choice. The adoption of the Constitution had been materially helped by the general persuasion that Washington should be the first President. The electors had not been "instructed" to vote for any particular person, nor had such "instruction" been contemplated by the Constitution; for they, in their wisdom and patriotism, were to be the sole judges of the candidate's fitness. Bryce, in his "American Commonwealth," remarks that this original and uncopied feature of the Constitution was never in full vigor and long ago ceased to be operative. In our day, a presidential elector is as purely and simply a messenger as a boy who is sent on an errand to a market or a shop.

When the method of choosing a President was under discussion in the Constitutional Convention, somebody proposed "election by the citizens of the United States," but George Mason, of Virginia, an ardent Anti-Federalist, objected that "to refer the choice of a chief magistrate to the people would be as unreasonable as to refer a trial of colors to a blind man." In his stand against a

popular election, the vote showed that all the States but Pennsylvania were with him. In colonial days comparatively few were permitted to vote. Maryland, founded by Catholics, excluded them later on from voting and office-holding, and obliged them to pay a double land-tax; Virginia forbade Catholics to vote, to give testimony in any court, or to possess firearms of any description; some colonies excluded Jews and Quakers; but in Georgia, the youngest and weakest and the most liberal of the colonies, though negroes were excluded, the possession of "any mechanic trade" made a white man a voter. Only in Pennsylvania was there no discrimination against Catholics. Even to-day United States citizenship does not include the right to vote, for each individual State has the power to admit to the polls or to exclude from them by State provision and enactment. Still, the State laws are so framed that we have throughout the Republic a close approach to manhood suffrage, and in four States, women stand on the same footing as men.

Those who had any voice in the adoption or rejection of the Constitution were a distinct minority, about one-fourth of the adult males in the country and no more could vote for members of the State legislatures. Therefore, when these legislatures chose seventy-two electors, few of the rank and file gave the matter any thought. Even the voting of the electors aroused little interest among the citizens in general; too few had had a voice at the polls. The majority of the people, with no concern and little curiosity about a matter so far removed from them, went on as before, with their profound discussions of the weather and the crop. Time, with the extension of the franchise, has given to every citizen, present and prospective, an interest in election which the Revolutionary patriots neither had nor knew.

D. P. S.

Catholic Teaching in Belfast's University

The Philosophy of the Schools has been long assailed in tome and pamphlet, press and platform—mostly by people who know little or nothing about it—but not until two weeks ago has it been formally arraigned by legal procedure, attacked and defended by King's Counsel, and solemnly pronounced on by judges of the land. This happened in Dublin Castle, October 11-14, before a special committee of the Privy Council consisting of the Lord Chancellor, Judges Johnson and Ross, the Crown Solicitor, Sir Patrick Coll, the Under-Secretary for Ireland, Sir James Dougherty, and Head Commissioner Sir David Harrel.

The same act that had established the National University of Ireland, mainly under Catholic auspices, granted Queen's College, Belfast, the rights and privileges of a University for the benefit of Protestant Ulster, though, nominally at least, sectarianism was excluded

from both. Of Ulster's 1,500,000 inhabitants, 800,000 are Catholics, and as the Belfast Commissioners, all Protestants, were loth to lose the majority of students in their province, they established a chair and lectureship of Scholastic Philosophy, elected a qualified Catholic layman, Professor Parke, M.A., to the former, and a Catholic priest, Rev. Denis O'Keeffe, M.A., to the latter. They also accepted gratefully a Dean of Residence appointed by Bishop O'Neill as chaplain of the Catholic students, and thought they had done a good stroke for their college; but the bigotry of Ulster was yet to be reckoned with.

The Presbyterian Conference denounced the Commissioners' action. Scholastic Philosophy was St. Thomas Aquinas, who was Catholic Philosophy and Theology rolled into one. The Commissioners had endowed a chair for the Pope and the Jesuits in Belfast University; Protestantism was in jeopardy, and the battle of the Boyne had been fought in vain, unless the Privy Council should grant their petition to inhibit Scholasticism altogether. The Marquis of Londonderry, determined that "the maiden city should be a maiden still," entered formal protest on his own account. Accordingly the Privy Council of the Lord Lieutenant appointed a distinguished committee, of whom Sir Patrick Coll was the only Catholic, to try the case.

It was really the Spirit of Calvin vs. St. Thomas Aquinas, though it transpired that philosophically there was little conflict between them. Mr. Gordon, K.C., and Mr. Wilson, K.C., appeared for the petitioners, Mr. Matheson, K.C., and Mr. McGrath, K.C., for the University Commissioners, and for three days Dublin Castle was turned into an Aula Philosophiæ. Learned counsel and expert witnesses quoted freely from St. Thomas, San Severino and Leo XIII; the "Summa," the Stonyhurst Series and Newman's "Grammar of Assent" were contrasted with Locke, Whately and Spencer; all the papers were full of this "Disputatio de Universa Philosophia," and even the Dublin cabmen were discoursing of Philosophy.

The whole contention of the petitioners was that Scholastic Philosophy necessarily included Catholic Theology, and was, therefore, in violation of the Statutes which forbade religious teaching. Mr. Gordon opened by accusing St. Thomas of teaching Roman Catholic dogma. Judge Johnson interrupted: "There was no Church in those days called *Roman Catholic*; it was the Catholic Church." When Father Clarke's "Logic" was cited as proving Papal Infallibility, Sir James Dougherty said: "I found 'Clark' a very useful book when I was a teacher of logic." A Presbyterian minister and others who urged that the Scholastic chair would repel Protestants but had not estimated how many Catholics it would attract, drew from Judge Ross the remark: "They do not consider the other side of the question at all."

When Professor Seth of Edinburg University, who had also taught Moral Philosophy in the United States, testified that St. Thomas made authority his fundamental

principle and taught that Philosophy was subordinate to Theology, Judge Ross remarked: "That is very much the tone of the 'Encyclopædia Britannica.'" On cross-examination Mr. Seth was compelled, like the other petitioners, to admit his ignorance of Scholastic teaching, and when appealed to "as a man of common sense," he gave away his case by declaring: "I am not here as a representative of common sense, but of philosophy." Another witness who protested against the "Romanization" of the University, had no answer to Sir James Dougherty's question: "Is it more sectarian to have Catholic Philosophy taught by a Catholic, than Philosophy, approved by Presbyterians, taught by a Presbyterian?"

Judge Shaw of the Belfast University Commission said the Queen's College had been essentially Protestant, and they had established this chair in order to give equal chances to Catholics, and therefore make the new university really non-sectarian. He had known of fourteen Protestant ministers and quite a number of Protestant students who had attended Father Finlay's lectures on Philosophy, and declared that Catholic dogma was never obtruded. Two of them had won studentships in Scholastic Philosophy. Mr. Meredith, a Protestant barrister who had studied under Father Finlay, testified to the same effect.

The only Catholic called as witness was the Rev. T. A. Finlay, S.J., but his evidence was ample. Having defined philosophy as "an interpretation of all experience in the light of certain definite principles," he expounded at length the system of St. Thomas, which, he said, was "based on rational thought. A philosophy that was based on dogma or authority would be no philosophy at all." The teacher of philosophy should "use every development of modern sciences, for philosophy is the synthesis of all sciences . . . The successors of St. Thomas in the fifteenth century were mere quibblers, but I look upon Scholasticism proper as the most perfect training of the mind that can be devised." Here Judge Johnson interposed: "I am afraid we'll be all Catholics before Father Finlay is finished."

On cross-examination Father Finlay replied that the Church was the oracle not of all truth, but of revealed truth; that no books on philosophy are or can be altogether free from religion; that Scholastic Philosophy was unintelligible to the general professor and could only be taught properly by one who knew and believed it. "But an atheist may teach mathematics," said Judge Johnson. "But he believes mathematics," was the reply. Catholics asked for a scholastic chair because their Church approved of Scholasticism; Protestants sometimes asked for it because they believed it to be the best. Catholic philosophy contains nothing that may not be accepted by any believer in revealed truth.

The Lord Chancellor announced at the end of the inquiry, which he said was long "but not one moment longer than it deserved," that, by unanimous decision,

"the Committee will advise his Excellency (the Lord Lieutenant) that the three petitions should be dismissed." Thus the three days' battle ended with Catholic Philosophy in permanent possession of the Presbyterian stronghold, for it was conceded by all parties that only Catholics were qualified to expound Scholasticism.

The Protestant experts went away wiser, if sadder, men. The general impression produced not only on Catholics but on Protestants, was that Scholasticism is the only definite system of Philosophy, and that its exponents were the only witnesses who knew whereof they spoke. This impression was intensified by an address delivered before the Catholic Truth Society, which happily held its annual convention in Dublin while the Privy Council was in session.

Dr. Windle, President of Cork University, speaking on "The Intellectual Claims of the Catholic Church," showed that she is not only the Church of the ignorant but of the wise, that "she has been the fondly loved mother of more great writers and pioneers in all branches of discovery than have all the other religions of the world put together"; that contempt of Scholasticism is a mark of ignorance; that biologists and chemists have gone back to the Schoolmen, who anticipated by 500 years the transformism of to-day that has falsified the scientists of yesterday; and that the "Summa" of St. Thomas is the classic of systematized wisdom. The Church is as much a marvel from the intellectual standpoint as from any other, and the learned have as much reason as the ignorant to cry: "Thank God for our Holy Faith!"

Regarding a paper read by Father Watters, C.M., on "The Press," Archbishop Healy said: To have a powerful Catholic Press, you require powerful writers, men of sound education, wide culture and high principles; and such you will not have unless they go through a course of sound moral and mental philosophy, ethics, economics and kindred questions; that is to say, a thorough university education under the safe guidance of Scholastic philosophers. Opportunity was denied before, but the National University should now enable Catholic young men to equip themselves for effective Catholic journalism.

Cardinal Logue also insisted on the need of sound philosophical education for the propagation of Catholic Truth. Alluding to the Privy Council Inquiry, he said that our Catholic system had proved its pre-eminence, its decriers had proved their ignorance, and the brand of heresy was no longer the brand of respectability, social or intellectual.

M. K.

According to a special despatch dated October 23, from Colon to the *Sun*, two-thirds of the construction of the Canal has been completed. Of this, one-half had already been done by the French. It consisted of an excavation of 85,000,000 cubic yards; 87,000,000 more have been excavated since 1904, when our Government assumed the work, and 87,000,000 remain to be excavated.

"At Least You, My Friends!"

The "Month's Mind" was over. The priest had unvested and was making his thanksgiving before the altar in the little basement church. The widow and her two little girls in deep black still knelt in the seats at the top of the aisle. The sacristan removed the catafalque and stowed away under the organ the six tall candlesticks with the yellow candles.

I met him in the porch as I went out. "John Callaghan," he said in answer to my unspoken question. "He drove a wagon for Belford's, the coal people. Them's the widow and two girls. The boy works in Schultz's, the grocer. The haythen wouldn't lave him free to come to the month's mind this mornin'! The Lord reward him—and He will, too. When his turn comes he'll know what it is to need a friend. Purgatory'll be terrible lonesome for some people—if they're lucky enough to get there."

"Mike," said I pointedly, "how long do you think anyone will remember us?"

"Well, sir," said Mike, "I'm thinkin' it'll be just about as long as we remember them."

"If that's all, then the Lord be merciful to us, for we'll need it." I meant it, too, for only a couple of days previously I had heard from Thomas a Kempis some searching truths on the point.

"Well who knows?" said Mike. "Listen now—Mornin', James, 'tis a beautiful day."

His salutation was addressed to an old man coming out of the basement. His face was abundantly familiar to me, seeing that every morning he occupied the same seat at the back of the centre aisle. It was such an old man's face as one sees often in Ireland, on which the peace of childhood seems to have so softened the marks of time and struggle that the lines are all reposeful and harmonious. The sacristan presented me formally to Mr. James Nolan—"a County Cork man like yourself, sir!"—and we exchanged conventional greetings.

"Well, James," said Mike, somewhat suggestively—not to say provocatively, "John Callaghan'll rest easier to-day."

"He will so," said James. "Lord ha' mercy on him! He was a good, steady man. I knew his father in old St. James's down town. He's dead this twenty-two year. He went after Paddy Sheehan and before Molly Joyce. Lord be good to him! There's a great plenty gone since then."

"We've more friends that side than this," said Mike, surreptitiously pulling my coat sleeve.

"Begor, we have that!" said James with a laugh. "I'll have tin more names in me envelope next Sunday for this year."

"An' how many'll that make, James?" Mike's voice dripped simulated nonchalance while his face worked with the strength of his desire that I should see the point.

"A hundherd an' thirty-four last year an' tin this year—

that'll be a hundherd an' fortyfour," answered James with perfect simplicity.

"Well now, look at that!" said Mike with a perfectly natural air of surprise. "A hundherd an' forty-four! It bates me how you can remember thim all, James."

"'Tis aisy enough to remember thim whin they're yer friends," said James.

"I suppose ye could call the roll any time," said Mike endeavoring to infuse yet more indifference into his tone.

"Deed I could," said James, "why not?" and then and there to Mike's undisguised joy in that church porch, the old man commenced the litany of his dead. It went somewhat as follows:

"Grandfather an' grandmother, uncle Pat, uncle James, father, aunt Bridget, aunt Mollie, mother; Lord ha' mercy on her! Cousin John, Mat Malone, Mary Shea, Father Daly, Owen McGuire, Father Sheridan, Owen O'Neill, Patsy Bryan, John Byrne, Mary Byrne, Doctor Ford, Willie Clancy, Nellie Murphy, Dick Cronin, little Jamesy, John Molloy, Bridget Mahony, little Mollie,"—and so on.

His wife's name came late in the list. He called her his "darlin' Mollie." I could hardly repress a start when he named "Charles Stewart Parnell," and a little later "William Ewart Gladstone." For what seemed many minutes he stood there his eyes closed, the names coming rapidly and without a shadow of hesitation. It took him perhaps three minutes to recite the roll—at last came—" . . . John Callaghan an' Richard Lonergan, an' certain others an' thim that has none to pray for thim."

We had prayed the first time for Lonergan's soul the previous Sunday. Mike looked at me with triumph in his eye and James came to himself with a jerk.

"That's a long list," I said lamely.

"'Tis not manny for sivinty-six years, sir," said James, "an' there's thim I've forgotten, too. Lord ha' mercy on thim! An' I hope they'll forgive me when my own time comes. 'Twon't be so long now, ayther, Mike. Well, good mornin' to ye, sir—mornin' Mike!" and off he trudged down the street.

"Well," said Mike, "what d'ye think of that?"

"Oh! Mike—there's them he's forgotten—he said so himself. May the good Lord forgive us—*me*, I mean!" As I spoke Father — came through the porch on his way to breakfast. He caught my last words.

"What's the matter?" he said.

"Father, I'm tempted to wish I was dead and on James Nolan's list," I said. Mike left us and went back into the church, grinning widely as he went.

"You might be worse off. He'll be in with five large sheets of foolscap next Sunday. Did he call the roll for you?"

"He did," I said.

"And did you stop to ask yourself how he was able to do it almost without drawing breath and without a stop?"

A great light poured in on my mind.

"Every morning of his life he calls his roll at Mass.

Some of the people on it are dead these sixty to seventy years. I suspect 'twould be a waste of good prayers for most of them only there's no such thing. No I don't mean what you think—I mean they're in Heaven long ago if they are James's kind, and James's prayers are undoubtedly distributed elsewhere. I hope James is in my parish when I die."

He stopped in hesitation a moment.

"I'll tell you something more if you'll promise not to laugh. How did he finish his list?—I mean after the names stopped."

I told him.

"I thought so. How do you suppose he came to put in the phrase, 'certain others?' Well I'll have to tell you—it's too good to keep. When I first came to this parish and James' list came in, I made a business of getting acquainted with him and he told me about it. Just for deviltry, I said to him—'James, there's a big list of deaths every day in the *Herald*—why don't you pray for them, too?' 'Tis a good notion,' says James. And every day he puts them in in the 'certain others' part of his list and completes his intention later by going to the sexton's office and borrowing the *Herald* to read them over. James has many a friend in the next world, I fancy, that he knows nothing about."

No! It was not laughing that threatened me.

ANDREW PROUT.

When advocating the establishment of Episcopalian Parish Schools at the annual dinner of the Hamilton Club, Brooklyn, Monday evening last, Bishop Frederick Burgess said that the increase of six millions in the membership of the Catholics during the past thirteen years was due largely to the Parochial Schools. In New York alone, the Catholic Parochial Schools have 100,000 pupils, the Bishop said, where the children are taught Christian truth as received by the Catholic Church; the teaching of these truths is the real educational force, and all education must include religious teaching. The children in Catholic schools learn loyalty to their religion and affection for their teachers.

The public schools are a drawback to religion, as they give no religious teaching. Our Church would do well to establish schools, says the Bishop, and "I hope that we may soon see the establishment of parochial schools."

It is one of the ironies of fate, no doubt, that the former owners of *Everybody's Magazine* should have been charged with the very accusation it has so often brought against prominent financiers and corporations, when lately its managers were turning it over to the Butterick Publishing Company. When some of the stockholders of this company set a valuation of \$3,000,000 on *Everybody's*, they admitted that the property consisted chiefly of good will and a well organized staff, although the members of the staff were not under contract.

CORRESPONDENCE

The Balkan Troubles

In the early part of this year, all Europe was seized with war-fever, because the ruler of the Austro-Hungarian Empire, in virtue of his sovereign right, annexed a corner of the Balkan peninsula. In 1878 Austria freed Bosnia and Herzegovina from Turkish rule and with the consent of the European powers exercised protectorial rights over them from that time to the 7th of October, 1908, when she peaceably annexed the two provinces.

Austria's nearest neighbors, Serbia and Montenegro, were aggrieved and claimed that their rights had been disregarded. Urged on by England and supported by Russia, Serbia not only demanded that Austria should reconsider her action, but threatened to wrest the two provinces from her by force of arms and add them to the Servian Kingdom. Turkey also protested, whereupon Austria offered her fifty-four million crowns, twenty-five million Turkish pounds, in compensation for her loss. Turkey accepted the compensation and forfeited all rights to the annexed territory. Austria then demanded that Serbia should renounce her claim to Bosnia and Herzegovina, acknowledge the annexation to be just and promise immediate cessation of warlike preparations. Moreover, Prince George, the Servian heir-apparent, was required to abandon his claims to the crown. To all this Serbia agreed without any compensation whatsoever, but scarcely had the official documents been signed, when the Servian Minister of War publicly declared that peace would be of short duration, that Serbia had been forced to yield to Austria, because Russia having abandoned her at the last moment, she was unprepared for war, but that she would never relinquish her claim to the annexed provinces.

Servia is restless, the army is being strengthened and public meetings in which the people are being stirred up against Austria, are the order of the day. Prince George, contrary to his signed declaration, persists in claiming the crown and is the most active agitator against Austria.

So unsettled is the country that parties are even demanding the deposition of the entire Servian Karagjorgjevic dynasty, for not maintaining the rights of the people. It may interest readers of AMERICA to hear something of the past and present history of Bosnia and Herzegovina.

These provinces are bounded on three sides by Austro-Hungary in the north the River Save separates them from Croatia and Slavonia; on the north-west the River Una; Dalmatia forms the southern boundary and Servia, Montenegro and Turkey the eastern. Together, the two provinces have an area of about 950 geographical square miles and have the shape of a right-angled triangle whose southern side touches the Adriatic at two points. Till the end of the fifth century the Romans ruled in these lands, the northern portion belonging to Pannonia; the southern to Illyria or Dalmatia. In the sixth and seventh centuries came the Croats and settled in the present Croatia, Slavonia, Bosnia, Herzegovina, Dalmatia and Montenegro. Their eastern neighbors were the Serbs, who inhabited present Servia, eastern Bosnia to the River Bornas, old-Servia, to-day part of Turkey, and Sandzak, a Turkish district between Servia and Montenegro.

The Croats and Serbs are descended from two tribes

of the same Slavic people; their language is the same except for some insignificant differences in dialect and the same may be said of their national customs and mode of life. In character, however, they differ considerably, a fact, no doubt, chiefly owing to religious and political causes. Both tribes accepted Christianity early.

In the eighth century, Croatia was already an important state, and had become powerful in the ninth. Prince Tomislav, having united Herzegovina and Bosnia, had himself crowned in 925 as King of Croatia, but the dynasty founded by him died out in 1102, when the Croats chose as their ruler the Hungarian King, Kuloman, because of his near relationship to Thelma, the last Croatian queen.

The Servian tribes formed several small principalities, dependent either on the Byzantine or Bulgarian emperors, until Prince Michael united all the Servian lands and caused himself to be proclaimed king in 1078. Pope Gregory VII sent him the royal insignia except the crown, while he commissioned a special ambassador to confer the crown upon the Croatian King, Demetrius Zvonimir.

The first Servian King to receive the crown from the Pope was Stefan Prvoojencani (The First Crowned). It was conferred upon him by Honorius III in 1220, but already in the following year, King Stefan with his people went over to the Greek schismatic faith, and since that time the Serbs have remained schismatics, while the Croats have preserved the Catholic belief and allegiance to Rome. Bosnia (Upper and Lower), Herzegovina (formerly Kulm) and Montenegro (Duklja or Zeta) were dependencies of Croatia till 949. In that year Serbs, persecuted by the Bulgars, sought refuge in Herzegovina and Montenegro; later Servian princes occupied both these lands.

The northern part of Bosnia, called Lower Bosnia because it lies lower than Upper Bosnia, the old districts of Soli, Ursora, Dolnjikraji, Zapadnestrane always belonged to Croatia. Southern, or Upper Bosnia, was the Bosnia of the Middle Ages. From the eleventh century sometimes under Croatia, sometimes under Servia, sometimes under Byzantium, it became independent for a time, but in 1135 came again under Croatian rule, remaining under it almost uninterruptedly till the middle of the fourteenth century. About the year 1279, there ruled in Bosnia, Banus (Croatian word for warrior or ruler) Stefan Kortroman, who remained a vassal of the Hungarian-Croatian King, Banus Inlasden Subic. His successors ruled in Bosnia till its conquests by the Moslims in 1463.

Herzegovina (Kulm) was at first independent, then came under Croatia and in 949 under Servia. In 960 it belonged to Duklja (Montenegro). Later it passed to the Bulgarians, from the Bulgarians to the Greeks, from the Greeks to Montenegro and from Montenegro to the Serbs.

In 1198 Andreas, Duke of Croatia and Dalmatia, and son of the Hungarian-Croatian King Bela III, was its ruler. Duke Andreas bore the title of "dux totius Dalmatiæ, Croatiae et Kulmii." In 1326 Herzegovina passed under the rule of Banus Stefan Kotroman (son of Kotroman). His second successor, Stefan Trvtko I (1353-1391) conquered Servia and Montenegro and had himself crowned King of Bosnia and Servia in 1376. Later, he conquered Croatia and Slavonia and proclaimed himself King of Croatia. Stefan Trvtko I, was next to the Servian King Dusau Silni (1331-1355), one of the most powerful and celebrated of the Slavic rulers; the only one of his day whose name was not stained with crime.

He was succeeded by six Bosnian kings all called Stefan, but intrigues for the possession of the throne, the interference of Hungarian-Croatian kings, the lawlessness of the native magnates, the advance of the Turks and bitter religious dissensions put an end to the young kingdom. The Bogumili sect, alias Peterer or Albigusees had so won the upper hand that the Hungarian-Croatian ruler with the approval of the Popes undertook three crusades against them. In 1446 the last Bosnian King, Stefan Tomasević, was assassinated by order of Mohammed II and Bosnia and Herzegovina were incorporated with Turkey. Upon Mohammed's withdrawal to Constantinople, Matthias Corvinus, the Hungarian-Croatian King, conquered Lower Bosnia (northern part lying along the River Save) which remained a possession of the Hungarian-Croatians till 1528. In that year Bosnia and Herzegovina were again taken by the Turks and retained by them till 1878 when Austria freed them.

In the nineteenth century Europe began to rid itself of the "unspeakable Turk." In 1876 Serbia was freed and formed a principality under the suzerainty of Turkey till 1878, becoming a kingdom in 1882. Greece was freed in 1829, becoming a kingdom in 1830; and receiving a part of Thessaly and Epirus in 1879. Montenegro became an independent principality in 1878; Bulgaria and Eastern Roumelia were still under Turkey, but in 1887 Roumelia became an independent kingdom; later Bulgaria annexed Roumelia and since 1908 both these countries form an independent kingdom.

It was a happy hour for Bosnia and Herzegovina when under Austria they were freed from Turkish rule. Many abortive attempts at freedom had been made by the much persecuted inhabitants. For thirty years Turkey has been only the nominal ruler of these provinces; on the 7th of October, 1908, it forfeited all claims even to this empty title, and to day Bosnia and Herzegovina are integral parts of the Austro-Hungarian Empire.

STEFAN BAUMONIE, S.J.

Catholics in Westminster Abbey

LONDON, OCTOBER 13, 1909.

"Dear me, you mustn't do that. If you wants to pray you comes to the regular service at three o'clock. I'm sorry to interfere but you are delaying the party, and there's a lot of tombs to see yet."

The story goes that this speech was addressed by a verger (not at Westminster Abbey but in one of the old English cathedrals) to one of a party of tourists committed to his guidance, who was so untouristlike as to kneel down to pray. It is an eccentric proceeding that the average showman-verger does not understand and sometimes resents. But at Westminster to-day, as the result of experience during the last twenty years, the vergers are giving Catholic visitors every opportunity of praying at St. Edward's shrine, for it is the feast of the sainted king, whose tomb alone of all the old shrines of Catholic England remains unviolated. There his sacred relics most certainly are still enclosed.

O'Connell, during one of the last years of his life, wrote, under the impression of the Oxford conversions, that one might hope soon to see Mass said again in the Abbey. Nearly seventy years have gone by and the realization of that hope is still remote. But it is something that on St. Edward's day and during the octave those who keep his Faith are again allowed to pray at his tomb, and Westminster becomes for awhile a Catholic sanc-

tuary. The movement began timidly twenty years ago. A few Catholics came to the shrine and knelt regardless of the wonder of the Protestant onlookers. Now they come in hundreds. During the Abbey services St. Edward's chapel is deserted, but as soon as these cease the stream of pilgrims flows steadily in and out hour after hour. Priests and laymen, men and women, nuns with little processions of school children, form changing groups about the shrine. They touch it with rosaries to gain a new blessing for the beads. The scene makes one wonder if this is still Protestant London. Until the accession of the present King Edward VII, the shrine was bare, its original stone base below, and above a sixteenth century structure of wooden arches. King Edward has adorned his namesake's shrine with a splendid pall of red silk embroidered in gold. At one end of it a little altar has been erected, with a brass cross. I am told that early on St. Edward's day a number of High Churchmen have a "celebration" here in strict privacy.

The Abbey of Westminster is itself a historic argument against Anglican theories and a monument of the loyal devotion of Old England to the Holy See. Edward the Confessor had vowed to make a pilgrimage to Rome, but it was considered that a prolonged absence of the King would be perilous for his kingdom and the Pope dispensed him from his vow on condition that he should bestow in alms to the poor the amount his journey would have cost him. Not content with this the holy king decided to rebuild and re-endow the Benedictine Abbey of St. Peter at Westminster, founded by his predecessor King Sebert. The new buildings were completed just before his death and he was entombed in the choir. On his canonization in 1181 the body was solemnly transferred to a shrine in the chapel behind the High Altar. When the stone coffin was opened the body was found incorrupt, clad in golden robes, and with his beard "long, white and rather curly" flowing down over his breast. When Henry VIII despoiled the shrine the body of the saint was reverently buried on the north side of the sanctuary. Under Queen Mary the shrine was repaired and the sacred relics replaced in it in 1557, enclosed in a wooden case. In the reign of James II the fall of a scaffold pole broke the upper woodwork of the shrine and forced the case open. It was repaired and during this work an examination of the sacred relics showed that the body was reduced to a skeleton. An enamelled crucifix, originally on the breast suspended by a gold chain, had fallen on to the shoulder blades. There was a gold circlet round the brows. The jaws were full of teeth all in good condition. In the coffin there was much dust as well as fragments of linen and of gold embroidered silk. We have thus a continuous record proving beyond all doubt that the relics of St. Edward are still in the Westminster shrine.

The coronation chair, often spoken of as the "Chair of St. Edward," dates only from the time of King Edward I. The abbey has been rebuilt throughout since the days of the sainted king, but one of the few remaining portions of the original structure has just been reopened to the public after having been closed for centuries. This is a small chapel opening off the cloisters. It is known as the "chapel of the pyx," but in this case the word "pyx" is used in its original sense of a box of any kind. The chapel was long the place where crown jewels were kept in the custody of the abbot of Westminster, and later it contained a coffer or "pyx" in which tested specimens of each issue of the coinage were deposited. It is a small vaulted room with a massive pillar in the middle from which the arches of the roof spring. Placed against one

wall is a small altar, the only altar in the abbey that escaped destruction at the Reformation, probably because the chapel was then a treasury. The original altar stone is there, the only damage done to it being the removal of the relics. A hollow in the centre of the stone shows where they once lay. There are very few altar stones of the pre-Reformation church still in their original positions in England. In fact at the moment I can remember only one other instance, that of Christ Church near Bournemouth. The Reformers in their fierce hatred of the Holy Mass were not content to remove the altars. The Elisabethan bishops ordered that the consecrated stones on which the Holy Sacrifice had been offered for centuries should be "broken up or devoted to common uses." This does not prevent Anglicans from arguing that the Reformation made no essential difference in the faith and worship of England. The old altar of the Pyx Chapel is for Catholics a link with the past, and one is glad to think that it will not be further desecrated by High Church "celebrations." Perhaps in the far-off future the day will come when in the hollow of the altar stone other relics will be placed, those it may be of a martyr who died that the Mass might still be said in England, and the Holy Sacrifice will again be offered on this old altar. The English Benedictines testify to their persevering hope that Westminster will be one day restored to Catholic worship by regularly electing a titular Abbot of Westminster, just as the Church keeps up the titular succession to the sees of western Asia and North Africa which were swept away by the Mohammedan conquests. In both cases there is the same prayerful hope that one day Our Lord will deal favorably in His good will with Sion that the walls of Jerusalem may be built up.

A. H. A.

The Irish Friars Minor and University College, Cork

An event of more than local interest in its relation to Catholic education took place recently in Cork. This was the formal opening of St. Anthony's Hall and Hostel by the Bishop of Cork, on which occasion the Most Rev. Dr. O'Callaghan, O.P., invested Dr. Windle, President of the University College, with the insignia of the Knighthood of St. Gregory the Great conferred upon this eminent Catholic scientist and *littérateur* by his Holiness, Pope Pius X. The honor was significant as giving indirectly Papal and episcopal approval to the transformed Queen's College which, as one of the "godless colleges," in the midst of a Catholic community had been placed under a ban by the Holy See and the Irish Hierarchy. Now incorporated with the new National University of Ireland by Mr. Birrell's epoch-making Act, it has been launched on a new and, it is to be hoped, a more prosperous career, with the ecclesiastical ban removed. With a distinguished convert at its head and a staff of professors, most of whom are Catholics, it will attract more Catholic students to its halls and will be practically a Catholic University College. The establishment of a Catholic hostel, on the lines of those of Oxford, adjoining the college buildings is an important move in that direction. Here, as elsewhere, Catholics are recovering or recapturing lost ground.

St. Anthony's Hall, which is to serve the double purpose of a House of Studies for Franciscan students and a hostel or house of residence for lay Catholics taking out lectures at University College, is very suitably situated close to the College, "not wholly in the busy world

nor quite beyond it," like Tennyson's garden. It is a large building, formerly called Berkeley Hall after the eccentric philosopher and philanthropist who was Protestant Bishop of Cloyne (1734-1753) and had strange notions about the existence or, rather, non-existence of matter and the medicinal properties of tar-water. Under its previous title it was an abortive attempt to establish a Protestant house of residence for Protestant students. Not even the name of that celebrated Irish metaphysician saved it from being a failure *ab initio*. After being long untenanted and disused the present Lord Mayor (Councillor Thomas Donovan) bought it and re-sold it to the Irish Friars Minor, donating liberally to its transformation into a Franciscan Hall.

The site thus secured by the Franciscans is on ground hallowed by antique religious associations. Here, or in this immediate neighborhood, stood, many centuries ago, the old monastic school of Cork, one of Ireland's ancient schools, which was still flourishing in the time of St. Malachy. Its genesis was at Gougane Barra, where St. Finbarr, founder of the old city and see of Cork, gathered around him in his island hermitage a few poor scholars from the wilds of west Cork who formed the nucleus of the larger school at St. Finbarr's Abbey, afterwards called Gill Abbey, a name by which the high ground to the east of St. Anthony's Hall overlooking the city is even still known. It took its name from the monastery founded in the twelfth century by Giolla Aedha O'Muidhin, who was Bishop and Abbot of Cork from 1152 to 1172, and is commemorated in the Annals of Innisfallen as "a man full of the grace of God, the love of virginity and wisdom of his time."

This Abbey had been previously known as the Abbey of the Cave, or the Abbey of St. Finbarr's Cace—*Antrum Sancti Fion Barrie*—the favorite retreat of St. Finbarr for solitary prayer and contemplation. It was the oldest ecclesiastical foundation in Cork and stood near where University College and St. Anthony's Hall now stand. It is associated with the golden age of Irish monasticism. All this part of the environs of Cork is historically holy ground, once inhabited by saints and sages whose names are enshrined in Gaelic story. Boullaye le Gouz, a French traveler, who visited Cork in 1644 makes mention of the ruins of a monastery here, and "a cave which extends far under the ground, where, they say, St. Patrick resorted often for prayer."

Old chronicles relate that seventeen prelates and seven hundred monks dwelt at one time within the precincts of Gill Abbey. The late Dr. Caulfield, a local antiquary, conjectures this is an error grounded on a misrepresentation of a passage in the Litanies of Aengus Kilideus, or Aengus the Culdee, in which he invokes the assistance of the seventeen bishops and seven hundred servants of God, whose remains were interred there.

However, this may be, the Abbey contributed much for many centuries to the religious growth and government of the city and surroundings. A large number of the abbots of St. Finbarr's, or Gill Abbey, became Bishops of Cork. Down to the Anglo-Norman invasion a regular succession of bishop-abbots was preserved and recorded in the Church of Cork. The incident of the Catholic Bishop of Cork standing beside the Catholic President of the new University of Cork and consecrating for the religious direction of its students a Catholic-house built on the site of St. Finbarr's, bridges the present with the past and marks the continuance of its ancient and holy traditions.

R. F. O'CONNOR.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 30, 1909.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1909, and published weekly, by the America Press, New York, JOHN J. WYNN, Pres.; MICHAEL J. O'CONNOR, Sec.; J. J. WILLIAMS, Treas.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (10s.)

Address:

THE AMERICA PRESS, 32 Washington Sq., W., New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

The Portola Festival

San Francisco devoted last week to celebrating with great pomp the one hundred and fortieth anniversary of the discovery of its famous bay. Sir Francis Drake and other navigators had sailed past the Golden Gate without perceiving it, and had never entered the inland waters to which it leads. How the discovery is connected with the name of Gaspar de Portola, a few words will tell. He had been sent from Spain to enforce the decree of expulsion against the Jesuits of Lower California. Having accomplished this he led an expedition into Upper California to prepare the way for the Franciscan missions. His plan was to march northward along the coast as far as the port of Monterey, where a ship with supplies was to meet him. Not recognizing the landmarks of Monterey he passed it, pushing on through the Santa Cruz Mountains, until on October 31, 1769, from the uplands somewhere near Point San Pedro he saw the ocean stretched out before him with Point Reyes in the northwest and the Farallones on the horizon. The wiser of the party saw, what they had for some time suspected, that they had passed the port of Monterey, and that what was now before their eyes protected by Point Reyes, was what seamen had called the port of San Francisco. They wished, therefore, to turn back. Portola seems to have been somewhat self-willed; and, though his men were worn out with sickness and travel, insisted on sending a party still northward along the coast to search for Monterey and the supply-ship. After three days his men returned saying that their progress was impeded by great estuaries running into the land to get round which they had been obliged to make wide detours. Portola visited the entrance of the estuary now called the Golden Gate.

It is possible that he never saw the inland waters of San Francisco Bay. He was on the coast looking out

over the ocean and between him and them lay the mountains. As for the other estuaries that his men told about, they have vanished so completely that one might hold that they existed only in the imagination of men who did not want to go north on a wild-goose chase, and therefore never got very far away from Portola's camp. Possibly they did not see the actual Golden Gate, for had they done so they would have recognized that it was no estuary to be passed by any detour however wide, and had they diverged in the least from their line of march to mount one of the neighboring hills, they would have seen the bay in all its splendor spread out before them.

SAN FRANCISCO RESTORED.

Portola, however, is not the essential nor the chief object of the celebration. San Francisco wanted to celebrate, and if imperial Caesar's dust may serve to stop a crevice, the memory of Portola might be used as a picturesque setting for its festivities. These were really in honor of the restoration of the city prostrated in the calamity of April 18, 1906. Three years and a half to a day had elapsed since that dreadful morning when on the 18th inst. the celebration began. It was of the usual kind. A descendant of Spanish pioneers acted the part of Portola entering the city with all solemnity. English, German and Japanese warships joined our own to make a brave show. The streets were gay with flags and bunting. Soldiers and citizens marched in grand parade, and sight-seers flocked in from all the country round. God was not forgotten. When His hand was heavy on them the Archbishop bade the people turn to Him in penitence; now that it was open in blessing, filling them with all manner of good, he called upon them to lift up thankful hearts. In every church there was a Mass of thanksgiving, and in the cathedral it was accompanied with extraordinary pomp.

The heart of the whole country went out to the rejoicing city as it had gone out to the ruined city in its disaster. At Chicago, New York and other places, congratulatory banquets were held, at which was drunk the Portola toast, formulated by the President himself, wishing enduring safety and prosperity to the much-tried city of the Golden Gate.

Is Spirit Photography "Shameless Imposture"?

This is the heading of an interesting article in the October number of the *American Review of Reviews*. It begins by stating that "almost simultaneously from both sides of the Atlantic come charges that the so-called spirit photography is a fraud pure and simple." The reviewer does not say that it is; but he gives such plausible proofs of the serious charge that most readers will be convinced it is so. And yet the article proves nothing but the skill of the writer. It is a well developed specimen of the familiar sophism which concludes from some particulars to the universal. It comes to this:

Several spirit photographs have been proved to be frauds; therefore all are frauds. One case is called "A Convincing Experiment," which is anything but convincing. A Mr. Bedding was told how to make such a picture; he tried his best to do it, but he failed; therefore it cannot be done. The same Mr. Bedding begins by declaring "he knew nothing whatever of spiritualism," and yet more than half the article is taken up with his witty remarks on the subject.

The question is worth investigating. Spiritists claim that they have hundreds of thousands of intelligent men and women who firmly believe in their pretensions of dealing with the spirit world; and spirit photographs are among their boasted proofs. They admit that much imposture is connected with many of their séances; but they maintain that they can really deal with disembodied spirits.

If the *Review of Reviews*, or any writer whatever will prove that spirit photography in particular is a shameless imposture, he will render a great service to its dupes. On the other hand, if any one will prove beyond a doubt that it is a reality, he will render a valuable service to the still larger number of those who consider all spiritism as mere imposture. He will thus support the contention of Catholic writers generally that, along with much imposture, spiritism contains dealings with real spirits; and as those spirits are confessed by their votaries to be often lying spirits, that it leads to dealings with the devil. The matter has a moral bearing which is of the highest importance. It is a gross sin of superstition to commune with evil spirits, or to expose oneself willingly to the danger of dealing with the enemy of God and man; it is like the treason of soldiers who, in time of active warfare, would have secret dealings with the foe. The Church strictly forbids the practice of spiritism. To tell the faithful that it is mere imposture is like the language of the old serpent in Paradise: "You shall not die . . . you shall be as gods knowing good and evil." Curiosity to know has ruined many besides our first parents. It is the bait thrown out by spiritism, the more seductive since it is made to appear as merely harmless trickery. The Church does not pronounce spirit photography to be devilry, but she forbids her children to meddle with what may be devilry; and in this the Church acts as the interpreter of divine prohibition applying to all men whether members of the Church or not.

A New Logic

A great many Episcopalians trust implicitly the London *Church Times*, which takes advantage of their confidence to dogmatize with appalling freedom. Sometimes, less wise than Falstaff, it gives reasons for its assertions, using for this a logic of its own. A short time ago we called attention to the discrepancy between this and what is commonly used; and the number of October 8 gives another example of it in "To Correspondents," running

as follows: "As the Pope is admittedly fallible on some occasions, and these occasions are not infallibly known, it is evident that he may be wrong on any given occasion." If this be good enough logic for the Pope, it is good enough for anybody. Let us put "John" in place of the Pope, and for "is fallible" substitute the simpler verb "lies," and see how it works out. John admittedly lies on some occasions; but these occasions are not infallibly known, therefore he may be lying on any given occasion. John will probably think it rather hard to have his character for truthfulness made dependent upon the perspicacity of others; but when he sees how utterly the *Church Times'* logic shatters his reputation, he will probably forget the minor grievance. According to that journal we may suspect him of lying on any occasion.

Let us take one on which he has sworn solemnly to tell the truth. If the *Church Times'* logic be right, John's occasional inaccuracy makes him a probable perjurer. The conclusion, fortunately for John, will hardly be accepted. It would destroy the value of much evidence in courts of law, since most men are much as John is. Put the argument this way: John admittedly lies on some occasions, i. e., in a certain category of assertions, e. g., such as concern his horses, his dogs, his guns, his bags of game, his hands at whist and the blunders of his partners, etc., now one, now another is untrue, but which these are we do not know; and then see what the logician of the *Church Times* has a right to conclude. In the first place his conclusion must be confined to the category implied in the premises, and may not call in question John's truthfulness in business matters or in the explanations he gives his wife of his late hours. If John is to be suspected of universal lying he must at least be proved an occasional liar in every category either actually or equivalently. Secondly, the conclusion: "therefore on any given occasion where there is question of horses, dogs, etc., John may be lying," is not the only one possible from the premises.

APPLICATION TO THE CHURCH TIMES.

Suppose for a moment the logician of the *Church Times* to be John. How would he like his best stories to be received with polite incredulity just because occasionally a lively imagination has betrayed him? He would be the first to see that from the given premises one may conclude speculatively not only the possibility of John's lying on any given occasion, but also the possibility of his telling the truth; or that the conclusion may be the practical judgment that we had better be on our guard against John, or that he is probably lying, or that he is probably telling the truth, or that we have not sufficient grounds for making up our mind one way or the other. Which of these it should be must depend upon circumstances, especially upon the frequency or infrequency with which John draws the long bow.

Having settled John, let us come back to the Pope.

He may reasonably ask the *Church Times* why his fallibility should be in the direct ratio of the obtuseness of Anglicans and their friends? Then, as the possibility of his erring is admitted with regard to only a certain definite category of utterances, the *Church Times* can no more conclude from this his fallibility in any given utterances, say definitions *ex cathedra*, than from John's occasional inveracities it can conclude him to be a probable perjurer. Again, as the practical conclusions concerning John's veracity in matters of a determined category must depend on his general attitude towards truth in such matters, so must the conclusions regarding the Pope's utterances not strictly *ex cathedra* depend on the general correctness of his teachings, even for those who do not recognize fully his teaching office. As it would be most illogical and unjust to put John down as one whose word in matters regarding sport is always to be doubted because occasionally he has forgotten himself; so is it most illogical and unjust to put the Pope down as one to be always mistrusted because in all the utterances of nearly two thousand years an enemy may twist half a dozen till they look something like mistakes.

The President on Foreign Soil

Whence arose the persuasion which influenced practice until these latter days that the President ought not to leave the country during his incumbency? A trip to South America or even to Europe implied an absence of some duration with the necessity of handing over the reins of government to the vice-president; but a friendly call on the Canadian side of the boundary, or a visit to Ciudad Juarez could be paid without slipping a cog in the machinery of State. Let us see. As oaks rise from acorns, so a national custom may spring from some event which might now seem trifling, although it was at one time full of significance. We think that we find in the administration of President Washington the first official act to which the practice of his successors in keeping within our boundaries may be traced, and that act was what it was intended to be, a direct snub. At the first Presidential election, even at the time of the inauguration of Washington in New York City, April 30, 1789, Rhode Island and North Carolina were not a part of the United States of America, for neither had ratified the Constitution and neither had had any voice in the election. When, therefore, President Washington made an official visit to New England, the presidential party was careful not to enter the "foreign territory" of Rhode Island, as a gentle reminder to its citizens, we may say, that while they held out against the Constitution they deserved to be boycotted and could expect to be treated as foreigners. This incident way well be the real cause of the unvarying practice which followed, although the President's action was prompted by purely local and temporary conditions, and was intended to arouse in Rhode Islanders a realization of their helplessness and isolation.

Suppressing Slander

Their prompt suppression of a widely circulated slander on the priesthood at Meridian, Miss., is typical of the many local services rendered to the Church by the Knights of Columbus. The Meridian Woman's College, which is advertised as a "Safe College for Young Ladies of High Order, Non-Sectarian and Open to All Denominations," issued from its printing-press a leaflet purporting to give the oath sworn by all Catholic priests, and put its advertisement on the back of it. This oath pledges the priest "to hang, burn, boil, flay and strangle, waste and burn alive all Protestants, and spare neither age, sex or condition," with a number of stringent details that would make it rather difficult to execute. Moreover, failure to carry out the whole program consigns the poor priest to eternal perdition.

This oath is a picturesque enlargement of the equally apocryphal "Jesuit oath," which the London courts made costly for some editors not long ago, and may sound ludicrous in New York, but in Mississippi, and rural districts generally where Catholics are thinly settled, it is by no means amusing. It is believed, and this "undenominational" institution used it to increase the number of its students. "A genuine religious atmosphere pervades the place," said the advertisement, and to make sure it was really "genuine" the leaflet had a pendant: "Josiah Strong says Catholicism is one of the great perils of our country."

The Meridian Council of the Knights of Columbus sent a committee to the college demanding retraction and secured from Principal J. W. Beeson a signed card repudiating the leaflet, while admitting that he had knowingly published it, and calling upon all readers to discount its contents. The Knights of Columbus are still investigating this and similar slanders with the intention of bringing the guilty parties to justice.

Calumny and injustice are not uncommon even in places where Catholics are more numerous than in Mississippi, and we commend the action of the Meridian Knights to Catholic societies everywhere.

—...—

The resignation of the Maura cabinet and the formation of a Moderate Liberal ministry under the presidency of Señor Moret is looked upon by the Spanish correspondent of the *London Times* as a concession to foreign opinion and not as a domestic necessity, for the country is tranquil. It is believed that the Moret cabinet will be shortlived, for it represents heterogeneous elements and has not sufficient support in the Cortes.

—...—

The Spanish Minister of War, Lieutenant General de Luque, has confirmed the report that the Government will soon bring the Moroccan campaign to a close. He also declared that Ferrer had been proved guilty on evidence, and legally condemned.

THE HUDSON-FULTON LOAN COLLECTION

THE MINOR PAINTERS.

The minor painters of Holland, if one may so style craftsmen who were masters, are the painters of small figure or genre, the landscape and marine painters, and the painters of still life. One cannot attempt to speak of all. But in the collection, as it is before us, and it is fairly representative of Dutch art in the seventeenth century, Jan Vermeer and Pieter de Hoogh are supreme in figure work, Jacob Ruisdael and Hobbema in landscape. Of the whole group, Pieter de Hoogh has most charm. His interiors are so interesting and so harmonious; there is a rather warm, deep, and subdued tone about them that lends itself admirably to the rendition of "scènes intimes." The rich color, beautiful, soft light, and masterful depth of perspective obtained are remarkable qualities. Furthermore these pictures of domestic and social life in Holland are very valuable in their accuracy and perfect truth; we could better spare those of Steen, who is nevertheless thought so important; but the Dutch mothers and the gracious gentlemen of De Hoogh are as genuinely seventeenth century, and in better taste, than the tavern jesters, drunkards and merry wives of Steen. Steen certainly painted cleverly and with miniature finish, but how restless and fatiguing are his canvases! You turn to De Hoogh and a silence seems to spread around you: these quiet people in their tranquil homes and sunlit courtyards make no noise. You stand at gaze and peace passes out from them to you. The least good of these little scenes is, perhaps, the "Woman and Child in a Courtyard"; it has excellent points but on the whole is somewhat flat and the varnish spoils it. But all the other De Hooghs are gems. The "Woman at the Washtub", with the little child playing beside her and the maid drawing water at the pump, is in a lovely tone of warm browns and reds, with a subdued glow as of evening coming, a stretch of sky away behind the distant spires, and all sorts of exquisite details painted in. These little, old-fashioned, brick courts of Holland have an intimate charm that it is hard to express. In the "Bedroom" (the figures are said to be the painter's own wife and child) a picturesque, antique four-poster with green curtains is in the corner, the woman, busy about her domestic employments moves about in an almost religious silence; objects of familiar household use make the room almost animate; the door opens to admit a small daughter who can scarcely reach the knob and, with her, a flood of soft light streams in athwart the floor. It would be impossible to look upon a lowly home scene with eyes more loving or more poetic. "Cavaliers and Ladies" shows a rather more sumptuous interior. A game of cards is in progress, a page in attendance; fine clothes and feathers are in evidence, a tapestry hangs upon the wall; yet it is the *inside* of the room, a room clean and comfortable and to be lived in, not mere stage decoration; you almost get the atmosphere of it, mild and a trifle musty from those old hangings, but the gathering of kindred spirits makes you think it must have been pleasant to live in Holland in 1660. In the "Music Party" there are two predominant figures of young women, a stately one in white satin and a secondary one standing in a robe of red that is like a dull flame. It may be that the greatest artistic value is in De Hoogh's "The Visit." It is unusually happy in composition, though composition is one of De Hoogh's best qualities; the figures are grouped simply and easily about a table; the light, falling from a high window, illuminates the entire panel with its gentle, suffused glow and fills the air with almost physical warmth. Two distinct color-notes

are struck: one in the woman standing in full light under the window, she wears a long coat of a faded, rich, claret-red; the other in the soft green of curtains around the bed. All the rest melts into a perfect harmony. This picture has more to give than will appear at first glance; and though we are not prepared to say, as some more enthusiastic have done, that it is the finest painting in the exhibition, we do think that it is of a well-nigh inexhaustible richness and will grow ever more wonderful under greater and more careful study. We must not omit the chiaroscuro and aerial perspective, and the perfect illusion of depth, or third dimension.

With Jan Vermeer we pass into another world. His tone is generally quite cold; clear, fresh grays; light that shows white instead of mistily gold, and he has a special understanding and love of the color blue (a cold color in itself) and uses it to effects of great beauty. Vermeer also seems to see the human figure in a manner special to himself; it is less an object for individual interest and to be placed in juxtaposition with others of its kind, than an object to be considered in relation with backgrounds and its own inanimate surroundings. Value will of course mean a great deal to one so sparing of color. His work is profoundly interesting and uncommon. Whether you like it as well, or whether you suffer from this fast and abstinence from warm colors, the man is a true artist in his own field. True in some pictures, such as the "Girl Sleeping", he uses reds in combination with blues; but these canvases are less personal and less representative. Take the "Lady Writing" for an example. She bends over her table, flesh-tones almost colorless, a house-jacket of lemon-yellow (one of Vermeer's favorite notes) and ermine; a blue table-cover pushed back and, though it is admirably painted, you thank your stars for the deep-blue of the frame, without which you would have endured some distress. Vermeer could never be seen to better advantage than in the canvas that hangs as a companion piece to this: the "Girl with the Water Jug," also in a most commendable dark blue frame. The picture is wholly charming. A girl stands with her hand upon a casement-window which she is opening. The light streams in upon her, upon the snowy white of her coiffe, the quaint, long, light-yellow bodice and deep-blue of her kirtle. Upon the table beside her is a handsome basin and ewer, and a blue drapery which reflects upon these. Another blue is in the rods and knobs holding a map upon the wall behind her. The whole thing is clear, cold, distinct; firmly and artistically drawn; perfectly original in design and color scheme; and perfectly harmonious within its own limited scale. It impresses one as something of an experiment—though repeated frequently,—but the handling is consummate, and one gains an insight into the beauties of blue in itself. Gerard Terborch should be mentioned briefly in connection with his vivid and miniature-like "Lady Pouring Wine" and Gabriel Metsu for his "Visit to the Nursery"; both paintings of merit and alluringly descriptive of old Holland.

It is idle to say very much about Jacob Ruisdael; he came of a family of artists and is esteemed the first landscape painter of Holland. To our modern eyes these woods and waterfalls are seen somewhat tamely and represented perhaps too studiously; yet the green glades will open occasionally for our pleasure and give us a momentary rest. He paints noble skies, blue and cloud-swept; he paints water admirably, and excels in tree-formation and in foliage reproduction: this he does with a fine, accurate careful brush and infinitesimal small touches. The "Forest Stream" is sober in color, green and browns alternating in the tree-tops, and the rocks and pool with its many reflections are faithfully rendered. One should insist perhaps on Ruisdael's truth

to nature in his painting of trees and in the manner of his boughs projecting and forming masses of foliage, a feat where the manner of painting is so minute. The "Cottage Under Trees", and the "Waterfall" are equally fine. Our ancestors thought Ruisdael a portrayer of the melancholy and poetic sadness of nature. Whether this mood is to be found in his canvases we do not know; but, personally, it is a pleasure to turn to Hobbema, whom we will cheerfully grant you, if we must, to be an inferior artist. Here are great spaces of sky with the wind whirling and piling up the clouds as Albert Groll sees them today over the western plains. Here is sunlight, such as it is, straggly perhaps, but no quiet subdued woodland that the wild gust of the North will never shake and the white glare of moon touch. Somehow when you come to Hobbema you feel suddenly alive. Yet his foliage resembles Ruisdael (only too much resembles Ruisdael), for he seems to place himself under restraint when he works away and delicately pecks at the tops of his oaks and beeches. Hobbema lived to the beginning of the eighteenth century, and was consequently the most modern of them all. His "Road in the Wood," the trees clothed in autumn foliage, is one of his best examples here; so is the "Cottage among Trees," (several cottages), again the "Wooded Road." But we have a weakness for his stark wind-mills, and that unforgettable "Avenue at Middelharnis" of the National Gallery, that used to scandalize so many critics by its austere simplicity of space and its child-like composition. Even Ruisdael could be magnificent when he would consent to lay his horizon-line low and straight and plunge his brush fearlessly in cloud.

Aelbert Cuyp stands in a class by himself. He has painted portraits, cattle, landscape, still-life—he used to be noted for his grey horses—but of all these things there was one that he painted best of all, and that was a soft golden light dissolved in mist. Occasionally he has been like Turner. But in most canvases he has the atmosphere of Corot, done in paler translucent ambers where Corot used silvery grey. Cuyp knew the low horizons of his native land, the fog, the sweep of ether, the vast plains. And whatever he painted, remembering the clear warm light that comes with sunrise or with sunset and the losing of outlines in vapory atmosphere, he flooded his skies with a soft, pale outpouring of gold. You can take any one of his landscapes at random. "Milking Time," with the kine at rest in the pasture; the West is set low with spires marking where the city lies, and above, the glory of the evening light plays among clouds edging them with a hue between crocus and rose. In the "Landscape with Cattle," there are hills, unusual in the Dutch country, — bridge, a stream, figures, trees and cows—but except for the red coat of a peasant there is scarcely any color. One sweeping monochrome of light spreads from the left corner of the picture, illuminating the hills, gilding the inside of the bridge arch, warming the river surface, rounding the quarters of the animals and suffusing the entire scene with its soft, aerial quality. The "Maas near Dordrecht" shows a broad river with sailing craft upon it, figures and boats on the near shore, and the city seen dimly on the other bank across the water. The note of red, abhorred of Ruskin, is in the pennant of one of the ships. For the rest, there is the same golden glow rising at the left, intense at its centre, and widening and embracing all. The outlines of sails are lost in it, and the sail becomes of one tone with the light. The wide bosom of the tide reflects the radiance; there is a stillness and mistiness of far effects as though moisture mingled with the sunbeams: Venice has hours like this, and Rome swims in the after glow of her sunsets. But with Cuyp it issues from one point, limpid, clear and brilliant at its birth, and in color like the heart of a tea-rose.

LITERATURE

Darwinism To-Day by VERNON L. KELLOGG. New York: Henry Holt & Co. London: George Bell & Sons.

This book might be called an apology for Darwinism. The author wishes to forestall the evil effects which he sees will be exerted on the minds of Americans, when the adverse criticism of Darwinism that is appearing in Europe and especially in Germany has made its way across the Atlantic. The book may be divided into three parts: the attacks on the theory, the defense of the theory, and an account of the more important of the theories advanced either to supplement or supplant it. There is, besides, a chapter in the beginning on the definitions of and distinction between the terms Darwinism and evolution, and another at the end giving the author's own view of the present standing of Darwinism. The recent activity of biologists, and their modifications of the old theories have made it difficult for those who are not specialists to keep up with the rapid advance of the science. It is for this class of "unspecialized but interested students" of evolution that the book has been prepared. Appendices however, have been added to each chapter, with notes and references for the use of more advanced students.

A very close distinction is drawn between the general theory of evolution and Darwin's explanation of that theory, between doubts as to the soundness of evolution and doubts as to the soundness of Darwinism. Mr. Kellogg assures his readers that the theory of descent is for the world of biology what gravitation is for physics and chemical affinity for chemistry. That all organisms have had a common origin, that the line of ancestry of all species, whether living or extinct, goes back to a first species or to several first species, Mr. Kellogg holds for certain. This, he would have us believe, is a biological fact that no naturalist calls in question to-day. But he readily admits that there is to-day in scientific circles a great deal of doubt as to the validity of Darwinism as an explanation of that fact. It is these doubts that the author has summarized and discussed rather extensively. The book, however, is far from being a mere compilation; there is throughout much original and independent criticism and comment.

The author's final judgment on Darwinism is given in the last chapter. Darwinism can no longer be regarded as the "all-sufficient or even most important factor in species-forming," and hence it is not an adequate explanation of evolution. The theories of Natural and Sexual Selection, it must be admitted, have their limitations. They cannot explain the beginnings of variations, or the beginnings of new species, or of new lines of descent. But this is true not only of Darwinism, but of the alternative theories as well, and of them in a still greater degree. Evolution or the theory of descent cannot be accounted for until the ever appearing variations have been accounted for; the causes, however, of these variations are still unknown. Of what utility, therefore, is natural selection? It is, the author tells us, the arbiter of the course of evolution. It assumes control of modifications, as soon as they begin to be useful. As for the repeated declarations that Natural Selection is "non-existent, a vagary, a form of speech, a negligible influence in descent," Mr. Kellogg regards them as "unconvincing." That the author should have found these reiterated statements of scientists to the effect that Darwinism is dead or dying only "unconvincing," is a striking commentary on the absolute finality with which the theory has been put before the public for so many years; that the author should have found it necessary to write 400 pages in order to save for Darwinism even a vestige of the importance that has long and so uncompromisingly been

claimed for it is a remarkable vindication of the position taken by the Church—a vindication that was neither looked for nor desired, but which has come, as it was sure to do, even from unexpected quarters. The book should read a lesson to Catholics on the unerring wisdom of the Church.

Needless to say Mr. Kellogg does not intend this lesson; he does not even wish his book to be read by Catholics. Indeed, he practically excludes them from the circle of his readers. For after summarily rejecting creation as being untenable by scientific men, he adds: "If such a summary disposal of divine creation is too repugnant to my readers to meet with their toleration, then my book and such readers had better part company." We suspect that Catholics, on the whole, will respect his wishes, especially as he finds it impossible not to add a more or less insulting epithet to the word theologian every time he uses it. There is one rather amusing instance of his anti-clerical prejudices; it is as follows: "I have, however, assiduously sought out and perused the original pourings-forth of criticism and vilification, even to the extent of reading some matter written by certain Roman Catholic priests with a considerable amateur interest in natural history and a strong professional interest in anti-Darwinism." (p. 30.) What naive condescension! We wonder if the author refers to Father Gerard and Father Wasmann. Naturally such expressions are not likely to recommend the book to Catholics.

J. H. F.

A Certain Rich Man. By WILLIAM ALLEN WHITE. New York: The Macmillan Company.

At a time when questionable themes of life are all the rage in fiction, and novelty of views is taken as literary originality, Mr. White has had the courage and manhood to write a story in which the common moral sense of men—outside of the neurotic studio and the wildly speculative professorial chair—is taken for granted. "A Certain Rich Man" is a conscientious attempt to embody high and pure ideals.

We might find fault with the inadequacy of the motives which Mr. White adduces as sufficiently effective for the many noble things his characters have to their credit. We cannot, however, blame a man for not seeing things which lie beyond his experience. Mr. White has worked with the best of intentions; and in this latest work from his pen, he leaves a most favorable impression of literary ability and essential rectitude of view.

The scene of the story is laid in a small Kansas town, called Sycamore Ridge, which we see growing from an antebellum frontier village into a modern thriving city that is the seat of a university. Three generations with their loves and hatreds pass before us in the pages; but the central figure all through is that of John Barclay, who becomes in the course of time what is called "a captain of industry." He is unscrupulous and selfish and has been drawn with the conventional strokes used nowadays to describe successful financiers. His wickedness, however, is not unrelieved, and he remains human and interesting throughout.

Mr. White's literary manner is not above criticism. He is evidently making a try at that will-o'-the-wisp—the great American novel. The consciousness of his high aim is shouted aloud from every page and chapter. Evidently he made elaborate preparations, and we catch glimpses of his preliminary studies. Frank Norris was one of these. Then we have the soft pedal of Donald Mitchell, and the button-hole confidences of Thackeray, and Dickens's trick of repetition, and even—what a surprise!—Meredith's "Book" in "The Complete Poetical and Philosophical Works of Watts McHurdie." But, in spite of imitation, Mr. White's florid and breezy individuality manages to give a vital unity of style to his novel.

The Life of Our Lord Jesus Christ the Son of God, in Meditations, by MAURICE MESCHLER, S.J. Translated from the Fourth Edition by a Benedictine of the Perpetual Adoration. 2 vols. Herder, St. Louis, 1909.

The great credit that Father Meschler enjoys with his own people and the merit of his work have brought this Life of Christ to a fourth edition in Germany. Those of us who know his worth and the value of his spiritual writings welcome its translation into English. It goes without saying that Father Meschler is thoroughly up in all that is sound and sane in the results of biblical criticism. Hence the most learned may use his book with profit. But together with learning he has the precious virtue of humility. He understands the doctrine of the *Imitation*, that the knowledge of Christ which is eternal life, comes from the humble, prayerful study of the Gospel. Therefore he does not force his learning upon his readers to the detriment of devotion, but treats his subject in an easy familiar style so that the simplest can understand him. For this every devout soul will be grateful, and we earnestly recommend this work to all. Though the work is cast in the form of meditations so that it can be used as a manual for mental prayer, it does not adhere so rigidly to this form as to lose the narrative style. It can therefore be read with great pleasure as a connected history of our Lord's life.

The translator has done her work well. She has evidently put into it severe, conscientious labor, but we are sure that she feels thoroughly compensated for it by its results.

The index is good and it should be called *index*, not *contents*. We would recommend the omission in it of the "fs," which ordinary readers do not understand. "Mt.," "Mk.," "Lk. and "Jn." are not the usual abbreviations for the names of the Evangelists. By an oversight, *Jacobsbrunnen* has been left on the maps of Our Lord's journeys. This should be changed in the next edition. So should the paper, as the volumes are extremely heavy.

BOOKS RECEIVED.

The Catholic Encyclopedia, Vol. VI. New York: Robert Appleton Company.

A Brace of Bigots (Dr. Horton and Mr. Hocking). Eight papers edited by the Rev. J. Keating, S.J. London: Catholic Truth Society. Price 1s.

Confessions of an Unwilling Skeptic, with some friendly comments by William Matthews. London: Catholic Truth Society. Price 1d.

How to Introduce Frequent and Daily Communion in a Parish. By Rev. G. H. Tragesser; containing letter of His Eminence, James Cardinal Gibbons. Baltimore: Foley Brothers.

Humanity—Its Destiny and the Means to Attain It. A series of discourses by the Rev. Father Henry Denifle, O.P. Translated from German by the Very Rev. Ferdinand Brossart, V.G. New York and Cincinnati: Fr. Pustet & Co. \$1.25.

Impressings of a Layman. By Ralston J. Markoe, 14 Summit Avenue, St. Paul, Minnesota. \$1.50.

Lutheranism. From the French of the Rev. J. Bourg, S.J. London: Catholic Truth Society. Price 1d.

St. Peter's Catholic Church, Reading Pa.

The Centenary of Catholicity in Kentucky. By Hon. Ben. J. Webb. Louisville: Charles A. Rogers.

The Faith of Catholics. Confirmed by Scripture, and attested by the Fathers of the First Five Centuries of the Church. Three Vols. By the Rev'ds J. Berington and J. Kirk; Revised by Rev. J. Waterworth, with Preface, corrections and additions by Rt. Rev. Monsignor Capel, D.D. New York and Cincinnati: Fred. Pustet & Co.

The Martyr Monk of Manchester. (Ven. Ambrose Barlow, O.S.B. 1585-1641). By Dom Bede Camm, O.S.B. London: Catholic Truth Society. Price 1d.

The Mystery of Naples. By Edward P. Graham. Illustrated. St. Louis: B. Herder; London and Edinburgh: Sands & Co. Price \$1.50.

The Fundamental Fallacy of Socialism. An Essay on the Question of Landownership. Comprising an Authentic account of the famous McGlynn case. By Arthur Preuss. A Revised edition. St. Louis: B. Herder.

Three Socialist Fallacies. By Joseph Rickaby, S.J. London: Catholic Truth Society. Price 1d.

Roses and Shamrock, by L. ANN CUNNINGTON. London: Alexander Moring, Ltd., the De La More Press.

This is in its externals a handsome volume, with delightful paper, print and binding—just such a setting as poetry deserves. The title is somewhat misleading, since Ireland has not furnished as much inspiration for the volume as it might lead us to expect. Opening the covers we find a large collection of lyrics, ballads, narrative poems and translations, suggesting varied experience and wide travel on the part of the author. We wish she had been severer in her choice of verses for publication. We have copiousness—and enjoy it after a manner—but the *labor limæ* and a more fastidious standard of selection would have done her muse more credit. We quote what seems to us the freshest lyric in the volume. It borrows the title of Villon's most famous poem:

Where are the myriad plans
That man proposes?
Gone with the last year's snows,
Gone with the roses,
Pink and white petals blown,
Hither and thither;
Fairest of blossoms thrown
Singly to wither.

Where are the nesting birds,
Guests of the wild wood?
Where are the wreaths of joy
Crowning our childhood?
Driven afar from us
Hither and thither;
Tossed by the hands of Time
Singly to wither.

Songs and Ballads. Walter and Lilian. By EDMUND BASEL. Farmingdale, L. I.: The Nazareth Trade School.

The little paper-covered volume with the double title encloses a number of lyrics and one narrative in verse. The writer proves that he has a nature sensitive to the beautiful things in sky and field and human heart. But there are numerous signs of youthfulness impetuous for utterance and not yet submissive to self-discipline in artistic expression.

Night Thoughts for the Sick and Desolate, by ROBERT EATON, Priest of the Oratory of St. Philip Neri, Birmingham. London: Catholic Truth Society, London; St. Louis: Herder. Price 45 cents.

This little book has been prepared for those upon whom dark days come and especially for such as, in the evening of life, await the call of the Master of the vineyard. Its thoughts are well adapted to their purpose; and those that use them will find them full of consolation.

Reviews and Magazines

Razón y Fe for October has an article from the pen of E. Victoria which is, so to speak, disconcerting. In writing on "Sweet Wine for Altar Use", he tells us, as a result of his investigations in various parts of Spain, that the method of making sweet altar wine gives a product whose use in the Holy Sacrifice is illicit. And yet this method, we are informed, is very generally used in wineries whose proprietors guarantee goods especially for altar use. The points objected to are the introduction of sugar and alcohol and the use of a variety of foreign substances in clarifying the wine.

R. Ruiz Amado, answering those who object to the "excessive number of nuns" in Spain, says that the country has 100,000 men who are free to marry and will not, old bachelors more than forty years of age. As the "conflicting sex" is in the majority, it follows that about 500,000 must remain single, for lack of a life partner. Every young lady, therefore, who enters religion brightens the matrimonial prospects of the half million who are "unattached." But he gives another aspect to the question, one that, though often ignored, has great importance in the economic world and applies equally to both sexes: All who withdraw from the world to religion leave a more open field with better chances for those who remain. By becoming a monk or a friar, a young man waives his opportunity to succeed in public life or medicine or law and facilitates the success of his neighbor who does not follow a call to religion. By entering a convent, a young woman affords her sister a distinct advantage in more readily obtaining and holding a respectable position in the great workshops of feminine activity. Therefore, if religious men and women did absolutely nothing but betake themselves to the cloister and stay there, they would confer a great, positive and lasting benefit on the human family. But where are the religious who do no more? The great missionary enterprises of the Church depend on the religious. The Benedictine monks who civilized and christianized Gaul have their successors today in Asia, Africa and Oceania. Without the nuns, what would become of our asylums and schools? Even the strict contemplatives, who ask nothing of the world, and live very contentedly on their own dowers, have already contributed to the general well-being and continue active members of society by bringing home to us the great lesson that this world is not everything nor is it the highest good. Something more noble, more exalted, has claimed and won their whole being; that something should exert a controlling and

guiding influence over every life. It follows, therefore, that vocations to religion are distinctly helpful to society and to the Church.

The *London Tablet*, October 9, has several noteworthy articles. Father de Zulueta applies the fable of the Wolf and the Lamb in taking the *Times* to task for its habitually unfair exposition of the religious question in France, and especially for its Paris correspondent's letter of September 29. This has the true wolf tone, complaining of the naughtiness of the lamb in making things unpleasant at the very moment the wolf is mildly going to church to the funeral of the victims of the airship République. Nevertheless, as Father de Zulueta points out, the wolf has made up his mind to devour the lamb. Father Rickaby furnishes a popular exposition of the Catholic doctrine of mental restriction, showing besides that, though he reviles our saner teaching and practice, the truth-loving Briton is on occasion ready for a downright lie, satisfying his conscience with a principle he imagines he holds in horror: "The end justifies the means." It gives the Archbishop of Montreal's pastoral regarding the Eucharistic Congress to be held next year in his episcopal city, a summary of a lecture on London by Father Woodlock of Leeds, and his letter to the *Yorkshire Post* pledging himself to establish absolutely certain miracles. A remarkable paper read at the Catholic Truth Society Conference by Mr. Leslie A. St. L. Toke is given in full. It is on the Rationalist Propaganda, and contrasts the activity of the Rationalists in spreading their literature with our inactivity in counteracting them. It is useful, of course, to know what our enemies are doing, but our zealous Catholics should not forget that the Church and her foes are to be compared to a man beset by a swarm of bees. "They came about me like bees."—Ps. cxvii, 12. Each individual bee has one objective, to go straight and fix its sting in a certain particular spot. The man is divided in resisting the attacks from all sides.

In the current *Fortnightly Review* there is an article by Douglas Ainslee, entitled "The Philosopher of Aesthetic; Benedetto Croce." Mr. Ainslee ranges himself with Columbus and Dr. Cook and Mr. Peary as a lucky discoverer, because he has found out, hidden away in the environs of Naples, the man who has solved "the problem of the Aesthetic." The characteristic quality Mr. Ainslee's description of his discovery is its vagueness. This, of course, may be due to the shadowy uncertainty of Croce's philosophy, which seems to be a bewildering mixture of Hegelianism, Kantism and other modern systems spiced with a few idiosyncracies of the author's own. Mr. Ainslee's

topsy-turvy manner of presenting his subject is exemplified in the following: 'Croce is opposed to Loisy and Neo-Catholicism, and supports the Encyclical against Modernism. The Catholic religion, with its great stories of myth and morality, which for many centuries was the best thing in the world, is still there for those who are unable to assimilate other food.' The second of these sentences is used to explain the first. Modern thought is sometimes most befuddling.

The Contemporary Review for this month is chiefly devoted to sociological and economic issues. Lord Courtney of Penwith, in "Peace or War", finds two possible, though very remote, causes for war between the United States and Great Britain, namely, pretensions to exclude trade and the status of the Dominion of Canada. He shows incidentally that in demanding the return of Messrs. Mason and Slidell after their seizure by Captain Wilkes of the San Jacinto, Lord Palmerston went against the principles of international law as laid down by Lord Stowell and practised and enforced by the British Government. The news, though late, is gratifying. A thoughtful and judicious paper on the recent troubles in Catalonia demonstrates that Herbert Adams Gibbons rises above the level of newspaper claptrap. At Palamos, a town of eight thousand inhabitants, the Spanish flag had been hauled down and the "patriots" had given themselves up to the delights of debauches and dynamite. Twenty soldiers arrived. Without a shot or bayonet prod, they arrested the ringleaders in their houses, whither they had scurried like scared rabbits and public peace was restored. Anarchism is impotent to withstand the forces of law and order when once exerted. William Scott Palmer's "Life and the Brain" cannot be called a clear and satisfying contribution. He suggests and implies many excellent conclusions, but he writes as one who is not sure of the sympathy of his readers.

"The Berlin Labour Exchange" by Eulenspiegel contains so many helpful directions for conducting a great employment office that it furnishes a tried and approved plan of action for similar ventures in America. The honest idle workman easily loses one of his qualifications, if he is constrained, through ignorance of labor conditions to consort with those who are idle from choice. The writer sets before us in detail a working model of a municipal employment office which, from a humble beginning in 1883, has grown to colossal proportions, to the advantage of both employer and employee, with no small gain to the public peace. No sociologist can afford to overlook the rich suggestiveness of the Berlin Labour Exchange.

The *Century* for November begins with an article by Brander Matthews in which he elaborates the theme that dramatists have always been more or less determined in their subject matter and style by the condition of the actual theatre in their own times. Richard Watson Gilder brings to a conclusion the record of his friendship with Grover Cleveland. Another series of articles—those on French Cathedrals—is also concluded in this number. The writer, Mrs. Elizabeth Robins Pennell, closes her enthusiastic description of the Amiens Cathedral with the hope that it will "outlive popularity and prosperity, as it has outlived wars and revolutions, heresies and persecutions." Louise Imogen Guiney has a poem entitled, "St. Ives", which is unusually fine. It is as delicate as a flower and tingles with lyric spirit. If we had more such verses, Patmore's "song-sleepy times" would no longer be true.

The *Irish Ecclesiastical Record* has an excellent scientific article by Dr. Coffey showing that the discovery of transmutable and transmuting elements, has not only verified the theory of the alchemists, but enhanced the argument from design for an All-Wise Ruler, who has drawn the varied phenomena of nature from the latent potentialities of a few beginnings. Father Fullerton continues his able exposure of the shallow fallacies of the so-called scientists who would make mind an evolution from matter. The editor concludes the story of the Lay College at Maynooth, which the bishops established at their own expense and discontinued only when the Government insisted on Protestant Visitors with the view of making it a feeder for Trinity College. On the refusal of the Maynooth authorities to submit to Protestant control, the lay college was suppressed by the Government. The article gives interesting side-lights on the obstacles put in the way of Catholic education in Ireland, and the wisdom and courage by which the Church authorities surmounted them. Other contributions of note are "Some Features of English Catholicism", and a touchingly eloquent picture of Joan of Arc by R. Barry O'Brien, B.L.

The October number of the *Archivum Franciscanum Historicum* gives us another chapter on Franciscan missionaries in China in the seventeenth century, when the question of the Chinese Rites created such a hubbub. The writer, Father Pérez, O.F.M., gives very copious references.

Father Goyens, O.F.M., prints an annotated copy of the "Speculum Imperfectionis" of Father John Brugman, a celebrated German spiritual director of the Seraphic Order in the fifteenth century, which may well be recommended to religious and especially superiors of today.

EDUCATION

Owing to the Irish National University taking over their buildings, the Jesuit Fathers are about to vacate University College, Stephen's Green, Dublin. They have already acquired a building on Lower Leeson Street and a residence for students in Leeson Park.

The Governing Body of Galway University, including Archbishop Healy and Bishop O'Dea, have appointed Dr. J. P. MacEnri, Professor of the Irish Language and Father McAlinney as Catholic Dean of Residence.

The new boarding college of St. Charles, Grand Coteau, La., of which the foundations had been laid in March, was opened to students October 1. The main section is a four-story building 383 feet in length, equipped with all modern apparatus and with accommodation for 200 resident students. Founded 1838 in the centre of the district settled by the Acadian exiles, Grand Coteau College had been the chief educator of the public men of Louisiana until 1900 when the college buildings were burnt down. Another fire destroyed the hall of residence in 1906. Situated on an elevated plateau in a well-wooded domain of 700 acres, the new college possesses exceptional advantages. The board consists of Rev. Henry Mahring, S.J., rector; Revs. A. Fields, M. A. Grace, J. Chamard and D. P. Lawton. The curriculum includes classical, scientific and preparatory departments.

Dr. Nicholas Murray Butler, in his address delivered before the Association of Schoolmasters of New York and vicinity, April 24, 1909, and reprinted in the *Educational Review*, September, 1909, advocates the introduction of the human element into the administration of college admission requirements and into college admission examinations.

After dwelling upon the advantages afforded by the College Entrance Examination Board, Dr. Butler points out that a single test examination is not fair to the students, that not only the individual's scholastic achievement, but his temperament, his home environment, his hopes and plans for future life should be taken into consideration. The new method of admission to college is to combine the examination test with the certificate system.

Regarding the trial of examination, the President of Columbia University utters a statement which some modern educators would probably denounce as an educational heresy. Dr. Butler is not willing to give up the college admission examination "for the reason that one of the most useful exercises that a human being can ever be trained to, is to do what is hard and distasteful for him. In practical life

we are called upon to do this sort of thing all the time. . . . This is what adults are doing all the time, and by sixteen years of age it is time that a child had some little taste of it by way of preparation. This experience may be hard on pupils, but it does them good."

It is then proposed to have in Columbia a committee on undergraduate admission, headed by a chairman, who is an officer of professional rank, with no other present duties, who is to come in close touch with the institutions which serve as feeders to Columbia, and become familiar with their educational efficiency. He weighs in connection with the results of the examinations the record of the pupil's former work in the class rooms or laboratory day by day, week by week. In one word, the new method will not, as in many schools and, we believe, at present the New York Regents' examination, consider one written test or an examination, but will reasonably take into account the work of preceding years. We think that this method has been observed in most schools as the one human and reasonable method, and it is gratifying to see that the much-lauded system of the college entrance examination board needs a corrective and supplementary aid.

There is one other remark in Dr. Butler's paper which is significant. He divides college students into two classes: (1) those who are looking forward to a definite purpose, viz., ministry, teaching, law or medicine; and (2) those who go to college primarily for a social purpose. This new type of college student desires to share in the attractive associations of an American college; in athletic sports, and often looks forward to membership in a university club. This new type is not to be excluded from the university according to Dr. Butler's idea. This class of students should be treated like the candidates for the Oxford pass examination. "Let this new type come to college, but say to him distinctly at the outset: 'You must subject yourself to the discipline of proved value which is offered in this particular curriculum.'"

Repeatedly the warning has been given out that students who have no definite object in view, and who come to college only for social purposes to be realized while at college or later, are an undesirable element, and that many disgraceful escapades and scandals among the students are owing to their aimless existence. Besides, the presence of such students, whose number will steadily increase, will have a deleterious effect on the serious scholars. Renowned and strong universities have acted on this sound policy of not attracting this class. But the wisdom of changeable expediency, not of firm principle, is advocated by the head of Columbia when he

says: "When the colleges generally recognize this distinction (i. e. of the serious students and those who go to college for the sake of incidental social benefits) and act in accordance with it, they will have adjusted their methods to the changed conditions of the twentieth century, and will silence much of the criticism now raised against them."

Not all just criticism will be silenced; neither, if silenced, will it be silenced on good grounds.

In view of the recent strictures passed upon the ethical and religious teaching in many American colleges and universities it is easy to appreciate the comfort which the notable development in the Catholic schools of the country must bring to parents who still hold to Christian principles.

Opportunity came to the writer quite lately of a trip through the Middle West, and the progress evident in the Catholic colleges throughout that flourishing section affords ample reason of congratulation. First class secondary schools and colleges are found in Detroit, Chicago, Cleveland, Toledo and Cincinnati; universities well equipped for the post-graduate, technical and professional courses already opened and with plans for fuller and broader development, occupy strong strategic positions in Notre Dame, Milwaukee, St. Louis and Omaha. The average enrollment of 1,000 students in each of these institutions attests the good repute already achieved by their faculties; finally at St. Mary's, Kan., and Prairie du Chien, Wis., thoroughly up-to-date boarding colleges are enjoying a prosperous experience.

These institutions stand high in the repute of intellectual training, as proved by the success each has achieved in the inter-collegiate contests in vogue in those parts and better still by the true success of the alumni in after-life. Each gives due attention to the physical development of the student, both in the arrangements of its daily life and in athletic sports;—throughout the Middle West the students of these schools are regarded as models of clean and honorable play and as opponents against whom it is honor to be matched.

Above all there prevails in the life of each a spirit of open manly piety. The Christian life in its daily practice is the normal, regular condition; it is held in honor and enters to shape and mould conduct and character. As a consequence, a strong attachment usually binds the students of these houses of training to their alma mater not only during their college days but throughout life. And through the devoted loyalty of their sons a splendid reputation, which is ever widening, attaches to the colleges and their enrollment is growing year by year.

SCIENCE

The *London Times* notices the completion of the first section of a network of electric roads through the Pyrenees. It is a little over thirty-four miles in length, and connects Villefranche, altitude 1,407 feet, with Bourg-Madame, altitude 3,750 feet, passing over Col de la Perche at a height of 5,220 feet. The gradients average 6%. A remarkable viaduct crosses the Têt 229 feet above the river's bed. The gorge of the river is 98 feet wide, and is spanned by an ogival arch, which supports one of the piers of the viaduct. This has semicircular arches 65.6 feet in diameter. The whole viaduct is 853 feet in length. Its width at the top is 8.2 feet; but on this is laid a platform of reinforced concrete resting on corbels, to give the necessary width of roadway, 13.8 feet. This plan has worked out most economically. The motor-coaches are fitted with four motors of 50 horse-power, two on each bogie. The central generating station at La Cassagne, about the middle of the line, contains four units, each of which consists of a turbine of about 1,500 horse-power, and a dynamo giving a continuous current of 850 volts, the pressure at which the line is worked. For delivery to five sub-stations along the line the current is stepped up to 20,000 volts. The trains are composite, consisting of a motor-coach and trailers. They accommodate 300 passengers and 80 tons of goods, and are run at a speed of 12.4 miles an hour. This is of special interest in view of the report that the Southern Pacific Company is about to work its lines through the Sierra Nevada by electricity.

Commander Peary has handed over to the National Geographic Society of Washington a detailed statement of his claim that he reached the North Pole and the board of managers appointed as a committee of judgment, Rear Admiral C. M. Chester, U. S. N., retired; O. H. Tittman, Superintendent of the U. S. Board and Geodetic Survey, and Professor H. Gannett, geologist of the U. S. Geological Survey.

It is definitely stated that the only question on which the organization will pass is whether the explorer reached the point farthest north and there will be no mention made nor investigation into his claims of priority of discovery over Dr. F. A. Cook.

In handing over to the Wright trustees a check for \$20,000 as part payment of the \$30,000 stipulated upon as the price of the Wright aeroplane the U. S. Government has expressed itself satisfied with the instructions these aviators have been offering the officers of the U. S. Signal Corps.

The opening of the Gunnison Tunnel, on the western slope of the Colorado Rockies will reclaim more than 150,000 acres of land in the Uncompahgre Valley. Almost \$4,000,000 were expended in the construction of the tunnel, the excavating having been begun in February, 1905. The entire system will be under government control, the redemption of the cost of the project will come out of the land reclaimed.

The staff of the United States Weather Bureau, so recently the subject of severe criticism, seems now to stand fully vindicated. Every stage of progress of the tropical storm that visited Key West a few days ago was heralded with warnings and this from the inception of the storm centre in the Caribbean Sea, west of the island of Jamaica, on October 2, until it passed without the limits of observation ten days later. It is admitted that great loss to life and property was thus averted.

Dr. Simon Flexner, the discoverer of the serum treatment of epidemic cerebrospinal meningitis, offers his official report covering observations of three years. Of the 712 cases treated, 488 cases recovered, a reduction of mortality by considerably more than a half. In view of the fact that the treatment is still in its experimental stage, it is far from unreasonable to hope that the future may offer more favorable figures.

The Vatican Polyglot Press has just issued a work that is of great interest to Americans generally. It is "Notes sur la Médecine et la Botanique des Anciens Mexicains" by A. Gerste, S.J., which consists of a series of papers on old-time Mexican medicine and botany reprinted with notes and additions from the *Revue des Questions Scientifiques*. The publication is at the expense of the Duke de Loubat who has in recent years spent much money very intelligently in reprinting old manuscripts and articles relating to America. Some of the reproductions of old codices from the Vatican and other libraries executed with absolute fidelity to the original in color and type have given him a deserved reputation as a patron of early American history. The present volume contains many items of information likely to surprise those who think that only in recent times have we come to valuable discoveries and made serious investigations in medicine, or that whatever has been done has been accomplished by European methods and traditions. The old Mexicans had an immense amount of precious knowledge with regard to medicine and Father Gerste reviews this very suggestively.

Many different classes of drugs were used by these herbalists. Doctors possessed secrets which descended from father to

son. Father Gerste mentions among other classes of drugs, antidotes, diuretics, febrifuges, depuratives, emetics, emollients and vermifuges. They had an endless number of medicaments for all forms of indispositions, light or grave. They gave their drugs in many different ways as decoctions, infusions, oils, ointments, plasters and certain gums and resins were used as electuaries. They made use of vapor baths and in general varied the treatment very well to suit the individual patient. There are well authenticated traditions that when occasionally European physicians failed to cure European patients in Mexico, the native physicians were successful. Cortes and his men were so successfully treated for illness and wounds that he asked the Spanish Court that no physicians of the old world should be allowed to come to the colony. Some of their remedies anticipate modern advances for they used the seeds of a plant for anaesthesia and a form of liquor for lessening the painfulness of operation. Sahagun, who studied the old Mexican medicine very carefully talks even of antiseptics.

It was not alone in the use of drugs, however, that the old Mexicans were skilled for they had what we must look upon as scientific knowledge of botany. When the Spaniards landed Mexican botany was in advance of that of the old world. Several centuries later the genius Linnaeus enabled him to substitute for long descriptions of plants a concise designation—a generic name and a specific epithet. Several centuries before he introduced this system the old Mexicans had something resembling it and possessed a botanical nomenclature far superior to that of Europe. Their classification was also superior. Besides they have already made some beginnings in geographic botany which is of much more recent origin among Europeans. They had traced the influence of temperature and elevation upon plants and systematized their knowledge in this matter to some extent. In a word, while their botanical knowledge was imperfect it furnishes abundant evidence of excellent observation and descriptive power and makes it very clear that a large amount of work was expended on the subject.

One of the Milwaukee daily papers refers editorially to the cablegram from Rome announcing the discovery by Signor Baroni, the noted astronomer, of an enormous spot on the sun, and his opinion that there was a relationship between this sunspot and the recent magnetic storm. It then calls attention to the fact that this discovery and probable relationship had been announced thirty-six hours earlier by Father McGeary, professor of astronomy at Marquette University.

ECCLESIASTICAL NEWS

St. Margaret's Daughters, a charitable organization of Catholic ladies having branches in the various parishes of New Orleans, La., celebrated the twentieth anniversary of its establishment October 17. In its objects and labors it corresponds to the Society of St. Vincent de Paul, and it has received the same privileges from Leo XIII. Besides aiding the sick and poor in hospitals and homes, the Society provides clothing and education for poor children, and holds night classes conducted by its members. Father Biever, S.J., the spiritual director, reported that \$27,000 had been expended during the year, and 7,000 visits had been made. His Grace, Archbishop Blenk, imparted to the Society the special benediction of Pius X.

The statistics of Retreats for the working classes in Belgium during the past year have been published. Over 10,000 men and 19,000 women attended the three days' spiritual exercises. There are six Houses of Retreats exclusively for men and fifteen for women, besides many others where occasional retreats are given to various classes of the community.

The following appointments have been made for the Redemptorist Province of Baltimore: Provincial—Very Rev. Ferdinand Litz; Provincial Consultors, Revs. Paul Huber and Eduard Weigel. Superiors for Baltimore, St. Alphonsus', Rev. Ferdinand Bott; St. Michael's, Rev. Charles Sigl; St. James', Rev. Henry Otterbein; Sacred Heart, Rev. Eduard Weigel; St. Wenceslaus, Rev. Joseph Sott. Annapolis, Rev. Francis Klauder. Ilchester, Rev. John Hauser, Superior and Master of Novices. Philadelphia, St. Peter's Rev. George Hespeler; St. Bonifacius', Rev. Peter Grein. Pittsburg, Rev. William Tewes; Northeast, Rev. Francis Auth, Rector and Director of the Preparatory College. New York, M. H. Redeemer, Rev. Joseph A. Schneider; St. Alphonsus', Rev. John Schneider; (Bronx) Imm. Conception, Rev. Caspar Ritter; O. L. Perpetual Help, Rev. John Kissner. Brooklyn, Rev. John Frawley. Saratoga Springs, Rev. Patrick Mulhall. Esopus (House of Studies), Rev. William Lücking; Prefect of Students and Professor of Pastoral Theology, Rev. Thomas Hanley; Professor of Moral Theology and Canon Law, Rev. Jos. Hild; Professor of Dogmatic Theology, Rev. Francis Fischer. Rochester, Rev. William Kessel. Buffalo, Rev. Francis Parr. Boston, Rev. James Hayes. Mayagüez (Porto Rico), Rev. William Lindner. Quebec, Rev. John Hanley. Toronto,

Rev. William Brick. St. John, Rev. Augustin Duke.

The recent Papal decree issued on the occasion of the seventh centenary of the foundation of the Order of St. Francis contains several interesting and important regulations concerning the subdivisions of the Franciscan Order. In brief, Pius X decrees that the title of Friars Minor shall not remain exclusively to the body that now bears it, but shall also be borne by the Conventuals and Capuchins, so that in future the three branches of the Order of St. Francis are to be known by the respective titles of Friars Minor of the Leonine Union, Friars Minor Conventual and Friars Minor Capuchin. These three Orders of the Franciscan family are, moreover, to have equal dignity, as also their superiors, who are to be considered the successors of St. Francis in the government of their respective branches. As to the order of precedence that has been established among them, it is merely honorary, and the title of Master General of the whole Order of Minors used by the General of those of the Leonine Union brings with it no jurisdiction whatever over the other bodies. Among the Franciscan sanctuaries the first and most illustrious is the church in which the body of St. Francis lies, and which bears the title of Patriarchal Basilica and Papal Chapel. Next in dignity comes the sanctuary of Potziuncula, to which Pope Pius X now gives a similar title. In his regulations regarding the Tertiary Franciscans the Holy Father decrees that they are in no way to be considered as divided by the fact that they depend on the General of any one of the three Franciscan bodies, nor shall they adopt any different title on that account.

The men, who have been making the week-end Retreats at Fordham and at Keyser Island, Conn., speak with enthusiasm of the Retreat movement, declaring their three days' experience the most novel and salutary of their lives. One writes to AMERICA: "I went with misgiving and returned reluctantly. I could live in such an atmosphere for weeks. The Retreat opens the mind—I never seemed to now myself before—and there is a grace about it that brings home to a man the loveliness of high ideals. It is the science of life, giving motives and teaching self-control. I regard it not only as a religious but a civic and social movement, for without the self-control it impresses, all other forms of control—legal, industrial—will be only the tyranny of selfishness. But apart from all this the Retreat invigorates one's mind and heart and is the happiest three days' vacation a decent man can take."

The Retreat Committee is now bending its energies to erecting a House of Retreats, which is a pressing necessity and the one requirement to make the work perpetual. Circulars have been sent out signed by Jos. H. Fargis, chairman; E. J. Cornelis, secretary, Father Shealy, spiritual director, and other gentlemen appealing for prompt and generous assistance so that they may be able to lay the corner stone of the new Retreat House in the fall. They are confident that the men of New York will cooperate in erecting "this new monument to Catholic life and progress." All communications should be addressed to Rev. T. J. Shealy, S.J., 801 West 181st street, New York City.

The will of the late Rev. John C. Henry, of New York, gives about \$35,000 to religious and charitable purposes. The Cathedral College Preparatory Seminary gets \$5,000 for scholarships and a like amount goes to the Rosary Hill Home Cancer Hospital at Hawthorne, N. Y., and the Little Sisters of the Poor, in Brooklyn. The Society of St. Vincent de Paul receives \$10,000 for the use of the Ozanam Association in founding a Catholic Boys' Club. The Conference of St. Vincent de Paul connected with the Church of the Guardian Angels gets \$1,000 and \$5,000 goes to Bishop McDonnell, of Brooklyn, for a fund to educate friendless boys.

The laying of the corner stone of the new parochial school of St. Gabriel's parish, New York City, took place last Sunday. The event had a double significance as the day marked the fiftieth anniversary of the establishment of the old school from which many prominent dignitaries of the Church, including Archbishop Farley, were graduated. Archbishop Farley, formerly pastor for seventeen years of St. Gabriel's, officiated and scores of priests and prominent business men, who received their early instruction at St. Gabriel's attended the ceremonies. The new school will cost \$150,000 and will be an imposing edifice of granite. The Rev. William Livingston is the pastor.

An Irish priest, Father Darmion, formerly a professor at Holy Cross College, Clonliffe, Dublin, has been elected Lord Abbot of the Benedictine Order in Belgium.

The Most Rev. Dr. McKenna, who was consecrated Bishop of Clogher, in St. Macartan's Cathedral, Monaghan, Ireland, on October 17, is the ninety-first bishop in succession since St. Macartan, the patron, founded the diocese.

The Clerics of St. Viateur from Chicago are to take charge of a new institution completed at Chamberlain, S. D., in the

Diocese of Sioux Falls, on property which formerly belonged to the United States Government. There are twelve buildings on the place which includes 40 acres of land ideally located on the banks of the Missouri. The buildings will be turned into a boarding college for boys.

Through the efforts of Archbishop Harty, of Manila, the Augustinian Sisters have recovered their house at Passig, which they had to abandon after the Filipino insurrection.

DRAMATIC NOTES

"The Passing of the Third Floor Back," Maxine Elliott's Theatre.—A distinctly moral play both in substance and in form. Its lesson is that the root of all reform lies in the individual under the influence of the spirit of Christ. It bears a strong likeness to the "Servant in the House," produced here last year, but with a radical difference. "The Servant in the House" proclaimed altruistic socialism to be the means of reform, and made a direct attack upon the Church as an obsolete and inefficacious force in human society. Mr. Jerome's play strikes another keynote; reform the individual and you reform society. It runs counter to the prevailing idea of reform in the modern world which aims at institutional reform; reform the institution and you reform the individual; good government will make good citizens; such is the socialistic idea, such the teaching of Bernard Shaw.

Mr. Jerome reverses the fake order—make the individual good and all other things will follow. But how shall we make people good? His answer as propounded in "The Passing of the Third Floor Back" is by implanting the spirit of Christ in their hearts, and this by personal intercourse with the character of Christ. His play is the type of morality play of the fifteenth century in a modern dress. It has no plot; it is simply a series of incidents with a nameless lodger, "The Third Floor Back," in a present day lodging house in London, as the central and dramatic figure, whose mysterious influence upon each of his fellow lodgers, transforms a house where vice and infirmities had set all at odds into an abode of kindness, peace, light and love. It has a prologue in which figure a cheat, a sloven, a painted lady, a shrew, a snob, a satyr, a cad, a coward and others, and last of all a Passer-By.

The prologue depicts the meanness, vice and discord naturally arising when such types, together in a lodging house, clash in selfish antagonisms. The Passer-By arrives; he has no name but he

is clearly intended to be Christ Himself. In the play proper, which constitutes the second act, his dominating and mysterious influence is depicted as working upon each of his fellow boarders in turn. He takes them as they are and as a foundation builds upon the natural goodness he finds in each—for he is a searcher of hearts—the superstructure of Christian virtue. In the final act, which constitutes the epilogue, we witness a transformed household. The personal influence of "The Third Floor Back" has wrought a miracle. He departs as he came for he has more work to do. The play is admirable; its conception good and its meaning clear. It shows in broad outline the difference in humanity when the heart is empty of Christ and when He reigns there as the all-commanding personal and concrete influence. Mr. Forbes-Robertson's delineation of the character of the mysterious lodger in "The Third Floor Back" is quiet, restrained and reverent. The lesson conveyed is one pertinent indeed to our generation.

"The Fourth Estate," Wallack's Theatre.—A melodrama by Joseph Medill Patterson and Harriet Ford, proposing a socialistic problem but failing in its solution. It has a tang of Shaw and Ibsen, without the wit of the one and the dramatic force of the other. Its Shawian quality lies in the attempt to show that human institutions are wicked; its Ibsenistic character in the conclusion, as it was originally staged, that it is hopeless to struggle against them and suicide is the only escape. These affinities with Shaw and Ibsen are explainable in the fact that its chief collaborator, Mr. Patterson, is a rabid Socialist, who we are led to believe would advocate violence as the only remedy for the iniquities of our present civilization.

The dramatic story consists in the efforts of a young reporter to expose the corruption of a United States Court Judge who is depicted as the creature of the corporations. He is thwarted in his aim by the combined powers of money, political influence and the social aspirations of the family of the owner of the paper, which he would make the medium of his muck-raking. With true Ibsenistic instinct he resorts to suicide when he finds the burden of opposition too strong for him. It is only fair, however, to say that the finale has since been revised to suit the public taste, and the hero in the end yields to the combination against him, and accepts defeat.

"Is Matrimony a Failure?" Belasco Theatre.—A clever farce and well acted. We are led through three amusing acts to arrive at the very proper conclusion that matrimony is not a failure. Out-

side of its humorous aspect the play is wholesome and in marked contrast to another production under the direction of the same management at the Stuyvesant Theatre.

Charles McDougall.

OBITUARY

The Rev. Adrian F. Van Hulst, of St. Ignatius College, Chicago, the oldest member of the Society of Jesus in the Province of Missouri, met his death as the result of a distressing accident on October 19. The aged priest had nearly completed his ninety-second year and for the past three years he had lived in retirement, having been forced to give up all work because of the infirmities of old age. On the morning of his death he had risen early, as was his wont, and was attempting to light the gas when he fell to the floor. When his unconscious form was found by a brother priest, who had been attracted by the odor of gas, a burned match was in the veteran priest's hand.

Father Van Hulst was born in Holland, December 17, 1817, and he entered the Society of Jesus for the American Mission on December 3, 1839. His seventy years of religious life were spent principally in St. Louis and in Chicago. In the latter city he will be well remembered because of his fidelity and zeal as spiritual director in the House of the Good Shepard for the past thirty years.

Mother Mary Emily Power, O.S.D., Mother General of the Dominican Sisters of Santa Clara Convent, Sinsinawa, Wis., died on October 16. During her many years of direction she developed the school attached to the foundation into a girls' college, and one of the leading educational institutions of the West.

Very Rev. Henry Drees, for eighteen years provincial of the Fathers of the Most Precious Blood, and one of the pioneer priests of that congregation in the West, died on October 10, at Maria Stein, Ohio. He was born in Oldenburg, Germany, March 15, 1830, and was ordained November 7, 1861. From 1866 to 1880 he was rector of St. Charles' Seminary, at Carthage, Ohio, where the interment took place.

State Senator Patrick H. McCarren, of Brooklyn, a political leader of more than local reputation, died Oct. 23. The funeral services at the Church of St. Vincent de Paul, Brooklyn, were attended by a notable assemblage of State, county and city officials, financiers, lawyers, politicians, sportsmen, friends and neighbors. The Rt. Rev. Mgr. Edward McCarty, pastor of St. Augustine's Church spoke on the occasion.

SOCIOLOGY

A report just issued by the Committee of One Hundred on the National Health shows that length of life increases wherever sanitary science and preventive medicine are applied. The statement is made that in Massachusetts where alone comparative statistics are available, life is lengthening at the rate of fourteen years per century. This is half the German rate. In Europe the average duration of life has doubled in 350 years. In India it is said to be stationary. The chief obstacle to further lengthening of life in America is consumption. The report states that seventy-five per cent of the cases of tuberculosis could be avoided. By the rigid application of preventive measures against the different causes of death fifteen years of life at least could be added to the average of human life.

Some time ago the New York Legislature amended the Goodsell-Bedell law which required the consent of the Town Board and the County Supervisors for the establishment in any locality of a tuberculosis hospital. The amendment brought about in great measure by the State Charities Aid Association puts the matter in the hands of the State Commissioner of Health and the local health office, and, if these fail to agree, leaves its decision to a committee of State officials. The Workman's Circle, a fraternal association extending into twenty-eight States proposed a hospital for consumptives at Liberty, N. Y. The health officers objected and the matter was referred to a committee consisting of Lieut.-Gov. White, Speaker Wadsworth and State Health Commissioner Porter, who granted the required permission. This may seem hard on the inhabitants of Liberty. It must, however, be remembered that by the mere fact of having consumption one does not lose his natural rights. He is free to live where there is greatest likelihood of his recovery, provided due precautions are taken to protect others from contagion. Medical knowledge makes this so easy today that a physician of the highest standing said that in case of a contagious epidemic, the safest place to live would be close to the hospital for those attacked with it, and the contagion of consumption is one of the easiest to manage. This is the first decision under the amendment. One may see an auspicious omen in this that in the town of Liberty begins the reaction against the harsh treatment of the sick which an excessive fear of contagion has been making too common.

The Victoria Falls and Rand Power Co., an offshoot of the British South African Co. has just ordered electrical ma-

chinery to the value of £2,000,000 in Germany. This has been brought about by the push of certain German banks that financed the company on condition of getting these orders for their friends. The banks have apparently made a good thing out of it, having taken up the mortgage bonds for their share of the investment, and sold the shares to British investors. This is only one example, says the *London Times*, of German methods; and as English banks will not undertake this class of business, there is a cry in London for sound industrial banks for this purpose, managed according to German methods.

PERSONAL

Among recent deaths at St. Albans, England, was that of Mme. Emma Le Clair, a convert, who was eighty-two years old and a descendant of the famous John Bunyan, author of the "Pilgrim's Progress."

Sir John Knill, the new Catholic Lord Mayor of London, has been elected President of the Superior Council for England of the St. Vincent de Paul Society in succession to the late Marquis of Ripon. There was another candidate, Mr. P. E. J. Hemelryk, Japanese Consul at Liverpool, who received 87 votes out of the 270 cast. The Lord Mayor has selected Father Shehan, an Irishman, as his chaplain.

Bishop McFaul has purchased a farm of 131 acres near Pennington, N. J., where he will open a sanitarium for consumptives which will be in the care of the Sisters of Charity. The bishop is chairman of the commission appointed by the Governor of New Jersey to fight tuberculosis in that State.

Henry Charles Lea, a well-known Protestant writer on the Spanish Inquisition and other subjects of semi-religious character, died at his residence in Philadelphia on Sunday. Born in Philadelphia in 1825, he entered into business at the age of 17 and for many years was at the head of a large publishing house in his native city. He was a grandson of Mathew Carey, the distinguished Catholic publisher and writer of Philadelphia, who in 1790 published a folio edition of the Bible, the first English Bible in Folio issued from any press in America.

Mr. Lea's writings are chiefly remarkable for their strong anti-Catholic bias. In 1886 he published "Superstition and Force," and a year later his "Sketch of Sacerdotal Celibacy," a reprint of which appeared in London, 1907. The "History of the Inquisition in the Middle Ages," in three volumes, appeared in 1882. Several other volumes dealing with

the Spanish Inquisition and the Religious History of the Middle Ages were published more recently. "A History of Auricular Confession and Indulgences in the Latin Church" drew forth a clever rejoinder from the Rev. Patrick H. Casey, S. J., in his "Notes on a History of Auricular Confession," published by Benziger in 1899.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

The Church militant lost a doughty champion as noted in last week's AMERICA, when Rev. Dr. Edward F. McSweeney answered *adsum* in the roll call that summoned him to the life beyond. For twenty-six years he taught moral theology and Church history in Mount St. Mary's Seminary, and his spiritual sons by the hundreds, who at his feet learned

"to tread the heights where flamed the Paraclete"

though widely scattered in distance from each other, are united in spirit at his bier. His was a striking personality. A brilliant Roman student, he early gave promise of a distinguished career in the Church. Nobility of character was stamped on every lineament of his expressive face, and his charm of manner and grace of speech marked him out as one of God's chosen priests, whose name would be written high in the annals of the American Church. But he turned from it all to cloister himself here in the "Old Mountain" Seminary resting at the foot of the Blue Ridge Mountains, where he taught a generation of Levites, the noblest of sciences, and gathered fresh flowers for this Nursery of American Bishops.

The whole country-side turned out at his funeral today. The services, begun in the modest College Chapel, were honored by the presence of Cardinal Gibbons; and the great Catholic seminaries of the east, Dunwoodie, Overbrook, Woodstock and St. Mary's, were represented by their master theologians and canonists. After a touching eulogy by Rev. Dr. D. J. Flynn, the president of Mount St. Mary's College, the Cardinal performed the final absolution over the body. Then in good old Catholic fashion began the march to the grave. From the Chapel, across the terraces and down the broad avenue, the funeral cortege passes through the lines of the student body drawn up at respectful attention, to the old Emmitsburg turnpike road. The memory travels back to that time forty-six years ago, when Lee's army traversed it on the fateful journey to Gettysburg. As one looks back from a gentle eminence upon this road of pleasant windings, the scene is one to be long remembered. The warmth of an October sun makes the air genial, as the hundred surpliced priests and sem-

inarians lead the funeral cortege; the faculty of the college and the senior class in cap and gown follow, and then the student body, nearly 300 strong. Next come a score of Mother Seton's Sisters from nearby St. Joseph's, whose blue habits and white cornets give color to the picture, and finally the people of the vicinage of all ranks and conditions. A half mile of road is traversed, and then begins the ascent of the lumber trail through the woods to the cemetery on the hillside, the hallowed resting place of sainted mountaineers for more than a century. Here the turning leaves present a spectacle of bewildering beauty. Not yet has summer resigned to give place to November's chill when

"The shivering mountains, bare as bankrupt Kings

Sit beggared of their purple and their gold."

Flaming crimson, deepest yellow and the green of the emerald are everywhere, and when the hilltop is reached and the eye feasts on the plains below with its trim corn stacks keeping sentinel watch over this land of plenty, it would seem that no fitter time or place could be found for the funeral of one who was gathered like a ripened sheaf in the harvest.

The final services at the grave are over. The notes of the "Benedictus" sung by the priestly choir have died out. Strong men bowed with grief, have turned away with streaming eyes to take up life's burden without him, who lying with his face to the east may await with serenest calm as a sainted priest of God the coming of the Resurrection Morn.

RICHARD M. REILLY.

Emmitsburg, Md., Oct. 22.

WHAT IS SAID OF AMERICA

From all that I had known of the staff of the AMERICA newspaper, I hoped for great things from its publication. These hopes have been thoroughly realized, and I wish the paper continued success in its great mission.—P. J. Ryan, Archbishop of Philadelphia.

AMERICA possesses all the required nourishment for those who roam in distant lands. I read it from cover to cover, and, like Oliver Twist, I look for more. It is a fountain of reliable knowledge—a great educator that should be read by every Catholic young man in America.—Leo McCormack, Wrangell, Alaska.

I look forward to every Saturday when I come home and open up AMERICA for an evening's pleasure, to dwell upon the same till the next copy arrives.—James H. Guthrie, Chicago, Ill.